THE WOMEN'S INTERNATIONAL QUARTERLY.

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THE WOMEN'S INTERNATIONAL QUARTERLY.

JULY, 1916.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

The Position of Women in Latin-America.*

IT seems hardly fair in writing of the women of Latin-America to speak of them collectively. In that vast territory we should aim to become so familiar with the history, the traditions, and the peculiar institutions of those twenty republics, that we may be able to recognize the identity and individuality of each one of them. But the limits of this report require that they be treated collectively, and in a certain sense the word Latin-America does convey a true and broad generalisation—a people of Latin origin and traditions, of Latin speech, of a common religion, an inherited understanding and appreciation of art and beauty, and an inborn and charming courtesy. Albert Hale, says: "You cannot travel through South America without finding an appreciation of art, education and good manners!

* From the Report of Commission V. on "Women's Work," presented to the Congress on Christian Work in Latin-America at Panama, February, 1916.

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boorishness is practically unknown; kindliness, courtesy, and breeding characterize the people, from the village shopkeeper and the cowboy to the cabinet officer." *

For the purpose of this report, then, we might divide the women of Latin-America into three classes, the higher, the middle and the lower. Of the higher class it may be said that in them the exquisite courtesy of which Dr. Hale speaks has reached its full, consummate flower. M. Georges Clemenceau, ex-Premier of France, says of the higher class women of Argentina:

"The family tie appears to be stronger in the Argentine than, perhaps, in any other land. The rich. . . . take pleasure in having large families. . . . The greatest affection prevails and the greatest devotion to the parent roof-tree. . . . The women. . . . enjoy a reputation, that seems well justified, of being extremely virtuous. I heard too much good about them to think any evil. . . . In their rôle of faithful guardians of the hearth they have been able to silence calumny and inspire universal respect by the purity and dignity of their life." †

Professor E. A. Ross says that "in the higher classes of tropical South America the women are distinctly brighter than the men," and that on the West Coast they "have more character." ‡ He attributes this to the early immorality of the men, which affects unfavourably both body and mind.

Another writer, Nevin O. Winter, has this to say of the high-born Mexican women: "They are sympathetic to an extreme. They are almost invariably watchful for the needs of their poor relations, and are everywhere supporting numerous charities. Even when their means are limited, it is common to see in a household several children outside the immediate family, taken in from time to time, and cared for by the tender-hearted lady of the house."

Remnants of the old Spanish and Moorish seclusion of women linger in this class, though great changes have taken place in the more advanced republics, Argentina, Brazil, Chile, and Uruguay, in the last twenty-five years. Young girls remain on the edge of society until their marriage, when they enter into their heritage of social freedom and

* Albert Hale. "The South Americans." P. 297.
† Georges Clemenceau. "South America of To-day." P. 150 ff.
‡ E. A. Ross. "South of Panama." P. 183.

leadership. They are trained sometimes in the convents of their own land, sometimes in Europe, but their education is generally superficial. Like the women of all other classes, they are loyal to the religion in which they have been reared and are the stronghold of the Roman Catholic Church. This is only to be expected in a sex notable for loyalty to ideals, and in which long ago devotion was expressed in being last at the cross and first at the sepulchre. The women have not yet had the education nor experienced the other influences which have alienated the men from the Church of Rome. Before such estrangement comes, it should be our sacred task to give them something better than they have, so that they may not have to repeat the pathetic cry of the woman of old at the sepulchre, "They have taken away my Lord, and I know not where they have laid Him."

The correspondents from the field are practically unanimous in recommending that greater efforts be made to reach the women of the higher class through both religious and social agencies, though in the past women of other classes have been more largely reached by missionary work. For one thing, it is the right of these women—it is their Christ, Who stands knocking at the door, as well as the Christ of the burden-bearers among the poor. Again, they are the natural leaders of their people, both by the position that is accorded them everywhere, and by the better opportunities their station has given them. It is a method that was used by the first and greatest of Christian missionaries. We read that at Thessalonica, of the chief women "not a few became followers of the Apostle," and at Berea "the Greek women of honourable estate" became obedient to the Gospel; and when the enemies of Paul in Galatia wished to stir up persecution against him, we are told that they followed the same eminently practical plan—they urged on "the devout women of honourable estate," as well as the chief men—with the result that we all know.

The tribute of Dr. Albert Hale to the women of this class of people seems so fair that it is here given: "I have had an intimate acquaintance in Latin-American homes for years, and nowhere in the world have I seen a purer domesticity . . . a sincerer love of children, or an honester attempt to lead the life which, according to their interpretation, God intended them to lead . . . Our ways may not

be their ways . . . but it is a shocking error to withhold just praise from a pure-minded sex at the other side of the equator." *

There seems to be a conflict of opinion among writers of to-day about the middle class. One author says: "The greatest obstacle to improvement of political life in South America is want of a middle class." The truth seems to be in regard to women, that in the more forward republics, where new opportunities are opening before women and a better education is given them, this class is just emerging. In the annual report of the Young Women's Christian Association of Buenos Aires is this statement: "To the women of the Old World, with its social restrictions and its crowded employments, the New World offers a tempting home for freedom, for adventure, for earning a livelihood. Thousands of women come yearly to the cities of South America, seeking posts as teachers, governesses, professional nurses, artists, private secretaries, dressmakers, heads of department stores, hair-dressers, milliners, office help and shop girls." Another correspondent, also from Buenos Aires, says: "There is a large and ever-growing number of business women in our city and province at least. An immense army of school teachers leads, and stenography is becoming very popular. Teachers of languages, special branches, dressmaking, etc., abound. I should say that for the most part, instead of introducing new elements into the problem of womanhood they help to solve it. When even intellectual labour among women is respected, to say nothing of that which blends the intellectual with the manual, it is a very encouraging sign." The correspondents from Brazil show that practically the same conditions prevail there as in the Argentine.

In Chile, our correspondents write that the business world is just beginning to open its doors to the women. While they have not entered into as large a number of wage-earning occupations as in some of the countries of Latin-America, yet they have introduced an element of greater independence into Chilian womanhood, as, formerly, they were barred from such work, and were entirely dependent upon their families for support. Their entrance into the industrial world has put a new emphasis on the dignity of labour, and has made them more open to foreign

* Albert Hale. "The South Americans." P. 301.

ideals. In the large cities they are mainly in factories and stores, but they are earning an entrance into Government and business offices. Stenography and typewriting are now being taught in the girls' professional schools, and an increasing number are being employed as telegraph and telephone operators. The main profession open to them is that of teaching, and one correspondent says there are a few women doctors and dentists.

The movement to give woman more opportunities to develop her abilities, to express her personality, to receive higher education, and to exercise equal rights with men in public affairs which affect the home and the life of the child, has gradually spread until it has reached Peru. It came late and will have a hard struggle before it prevails. The great gulf between the labouring and the well-to-do classes makes it especially hard for women to enter into business. A correspondent from Lima writes: "The young woman who has to work for her living has to suffer much disdain, and this makes her lot far from easy. Many prefer to sew at home for big commercial houses, which pay fifteen cents gold for the making of a man's shirt, or twelve and a-half cents gold for working buttonholes in a dozen shirts, thus barely eking out a miserable existence. Even women teachers have very little social standing. It has only been in the last ten years that any number of women have taken positions in the stores as clerks, cashiers, or stenographers, and a very few are telegraph operators. One Peruvian woman is at the head of a company, composed mostly of women, which is trying to bring moral moving picture films into the country, and to run a cinema that shall make for the uplift of the public, and serve the educational interest of the schools. Of the handful of women graduated from the university, one is practising medicine, two dentistry, a few pharmacy, and a few others are running private schools. There are many more midwives here than in the United States, because, as a rule, doctors do not take obstetric cases unless called in on account of serious complications. These women, trained in the local hospitals, which are managed by nuns, and which lack modern sanitary appliances, are not especially fitted for this profession. Recently an American trained nurse has been given charge of the training classes for nurses in one of the hospitals, and the plan is to place the classes in the

women's hospital also in charge of a foreigner—so there is hope for improvement. As yet the problems of Peru are not much complicated by the entrance of women into business. The hope of Peru lies not with the idle well-to-do, but with the women who are gradually forming a middle class, women who are intelligent, and who, because they are not afraid to work, are developing intellectually and morally."

The idea of women in business does not seem to have arrived in Ecuador, Colombia and Bolivia. Professor Ross says of the women of the tropics on the West Coast: "As yet there has occurred no such emergence of unincumbered women from the confines of the home, no such entrance into the industries and professions, no such participation of gifted women in public discussions and public life as has taken place in the United States since the middle of the past century. There is scarcely any paid work for women outside the home." *

In Mexico the middle class, which is the business class, is not only emerging but has already arrived. For a number of years women have acted as clerks in the stores and as teachers in public and private schools, but of late years schools have been founded for giving a business education to women, and now there are many stenographers, book-keepers, telephone girls and private secretaries employed in Government and other offices. All of our correspondents speak most highly of this class, as one of the hopeful signs of the times. A Mexican leader says: "The highest moral development is to come from the middle class," and others speak in the same strain.

One of the strange things about progress is that every step upward and onward brings us new dangers to face and new problems to solve, and so it is in the case of the Latin-American woman. Two experienced missionaries speak of the problem of safe-guarding these new conditions as one of the urgent duties of Christian women.

When we come to the lower class, then we need the heart of the Master, Who had compassion when He looked on the multitude; for here we have the great mass of humanity who bear the heaviest burdens of the race. Professor Ross in his recent book writes of the women of tropical South America on the west coast: "One woman bent under a

* E. A. Ross. "South of Panama." P. 200.

burden, carries a child at her breast, and is soon to become again a mother. Another laden woman plies distaff and spindle as she creeps along. Here is a file of barefoot women bent under loads of earth or bricks, escorted by a man with a whip." * On the west coast the birth-rate is large, but the death rate among infants is also great. From forty to ninety per cent. die under two years of age. "The causes are an unguarded milk supply, an appalling diffusion of venereal diseases, and a state of morals which leaves half of the children to be reared by an unmarried mother without aid from the father." † Miss Florence E. Smith speaks of the women of Colombia, as they work with pickaxe and shovel on the highway, or stagger under burdens too heavy to be borne, of the sixty out of every hundred women in the whole continent who have lost honour, self-respect and hope, of the mothers of the 40,767 babies who died in Chile alone in 1909, less than one year old, because of alcoholism and anti-hygienic conditions.

These women bear not only the physical loads of life, but bear the cruellest burden of all—that of sin: the burden of illegitimacy, brought about by the lack of any high standard of male chastity, falls most heavily on them. The official records of these countries, especially of the more backward republics, give an appalling rate of illegitimacy. Dr. Robert E. Speer says: "It is safe to say that from one-fourth to one-half of the population is illegitimate." ‡ Miss Florence E. Smith, missionary to Chile gives the lullaby that one of these sad young mothers sings to her new-born babe:

In a night of torment was I conceived.
Therefore I am like a cloud which, dark with bitterness and grief, dissolves in tears at the slightest breath of the wind of adversity.
Thou, little one, hast come to a sad refuge.
The rain and torrent have been thy cradle.
Abandoned and alone, I erred, seeking a loving heart.
No one pities my misery.
Cursed be my birth! Cursed my conception!
Cursed the world! Cursed all things! Cursed myself!

Miss Smith pleads thus for these poor fallen girls: "Immoral? Perhaps, as we count immorality. But who of us dares to say that, given their heritage, their ignor-

* E. A. Ross. "South of Panama." P. 27.
† E. A Ross. "South of Panama." P. 194.
‡ Robert E. Speer. "Missions in South America." P. 151.

ance, their temptations, we should not have sunk so low? Listen: 'I was only fourteen; I knew nothing. My mother sold me.' 'The times were hard; I had no work and a sick sister to feed.' 'I was an orphan; my aunt tired of me, and connived with an evil woman, who caused me to be drugged.' 'My own father seduced me.' 'I did not know how to work; to beg I was ashamed.' 'He promised to marry me, if I proved good and obedient, after six months;' or, as the Indian mother's lullaby says, 'Abandoned and alone, I erred, seeking a loving heart.' These are not suppositious excuses; they are actual statements, written in letters of blood in God's book of remembrance. Who will deny that there is a work to be done for the women of Latin-America?"

The people of the lower class, as well as those more fortunately placed, have many noble traits; they have strong natural affections, both to their families and to their friends. Filial love is universal, and brings about a gentle attitude to old age that we do not always find in our land. A correspondent says, "Elderly and married women obey their mothers like little children." Another, for twenty years a missionary in Mexico, writes: "Obedience and deference to parents or to the head of the family is universal. Grown sons and daughters who are working out take all their earnings home and are satisfied with the part that is allowed them by their parents. Children upon meeting or leaving father or mother invariably kiss them either upon the hand or the forehead."

A new era has dawned in Latin-America, and one expression describes most accurately the present and the possible future of those fair lands, "the Continent of Opportunity," a title given to South America by the founder of the Christian Endeavour Society during his visit some years ago. Statistics show that the percentage of illiteracy has always been high in Latin-America, but the hopeful feature is that it is constantly growing smaller. In former years women were little more than prisoners in the home, and in many parts of South America it was customary for the careful husband and father to lock them in the home when he went to business, that they might not come to harm or enter into any entangling alliances during his absence. Women have now a larger amount of social freedom and greater opportunity for intellectual and moral

development. With the new freedom have come new problems and new dangers, but light is breaking everywhere, and there is ground for hope and even certainty of wise solution of these problems.

In addition to the women already mentioned in this study, there is another group belonging to a distinct class by themselves; these are the native Indian women, descendants of the early races of Latin-America. Few Christians have any idea of the vast numbers of these unevangelized multitudes. No one can say accurately how many Indians there are in Latin-America to-day—recent statements range all the way from eight to seventeen millions. The Rev. Gerhard J. Schilling of Argentina, in an article in the "Missionary Review of the World" for November, 1915, pleads for the "ten million neglected Indians in South America." He says that in Ecuador, Peru and Bolivia the last census reveals the fact that more than one-half of the population is Indian, and no man living can tell how many of the aboriginal tribes still roam the unexplored regions of Brazil. In North America there are less than three hundred thousand Indians, and many mission boards carry on work among them. In Latin-America there has been no general and concerted work for them, the majority of missions to them are of a sporadic character, and are distressingly few in number. The call of these millions of fellow Americans, many of them in pagan darkness, is one of the most compelling of our day.

The Appeal to Christian Women from Latin-America.

At the close of the Report from which the above study has been reprinted, certain Findings are set forth which sum up and present the appeal of Latin-America to the Christian women of the world. Of these Findings we quote the following paragraphs as specially applicable to our own constituency of readers:—

"The Commission, after studying the conditions of women and children in Latin-America as given in the literature and in the correspondence from many missionaries and other workers, have come to the conviction: (1) that the Christian forces now at work in these fields are wholly inadequate for as yet large areas are untouched; (2) that a

closer relationship of the two Americas should be the earnest desire of all Christians; (3) that now is the opportune time for advance, for the woman's movement, Christian at its core, of which our missionary work is an integral part, has begun its leavening power in Latin fields . . .

"In view of the position and influence of Latin-American women and the new opportunities and responsibilities opening out before them, we think it imperative that the missionaries sent to these countries should be women of courage, faith, adaptability, special gifts, thorough training and marked spirituality, who will help to develop the wealth of material in the women of Latin lands. They should be women of tact, with ability to be all things to all women, whether the burden bearers of the poorer class or the women of finished social graces of the upper classes. . . . Their methods should be to present the truth as it is in Christ Jesus, and let it do its work, rather than to attack the Roman Catholic faith . . .

"Because of the temperamental differences of the races and the difficulty of acquiring a ready use of the languages, as far as possible Latin-American women should be employed in the social, evangelistic and educational work of the missions. Lack of training has partly accounted for the few that have been used. At many more stations, training schools and conferences should be conducted for the native workers and for the wives of the native pastors. It is universally conceded that if the women of Latin-America are to be reached and helped in any large way, it must be mainly done by their own countrywomen . . .

As an effective means of giving the women of Latin-America a larger outlook and greater efficiency, we recommend active co-operation and participation in the following lines of Christian social service:

(1) A cordial co-operation of all woman's missionary agencies with the formation and activities of Young Women's Christian Associations, and of women's temperance societies.

(2) The formation of parent-teachers' associations in the Christian schools, where the mothers and teachers can meet at regular times for the study and discussion of problems relating to the child, the family and the home. If possible, in connection with such associations, visitors

should be employed who are well equipped to enter the homes and there teach the high ideals for which we are striving.

(3) The formation of alumnæ associations in the schools that are sufficiently advanced to grant diplomas or degrees. This should be done that the educational and cultural advantages of these more fortunate women may be put into active use for community betterment and national advancement.

(4) Since few of the higher class women, who are the logical leaders in their communities, have been reached, there should be more definite co-operation in the employment of women of sufficient social graces to reach the leading class and to interpret to them the movements among women of North America for education and social betterment. Whatever form these societies may take, they should develop in the women a social conscience that will impel them to study the new perils to young women brought about by the education and industrialism of to-day. This study should bring a sense of responsibility for the safeguarding of the womanhood of the nation. In every instance Latin women should be made the leaders of these movements, for they must come to realize that the liberty they enjoy as citizens of republics places heavy responsibilities on them for the solution of the difficult problems in the life of the women of the nation. No greater achievement can be hoped for than that the growing womanhood of Latin-America shall find the expression of its larger life in the service of her sisters."

Life in the Light of the Cross.*

E. I. M. Boyd, M.A.

In his striking little book, "Les Evacués à Genève," Noëlle Roger has focussed "life" as it is for many millions these months and years: "Un instituteur avait demandé à ses élèves, 'Qu'est-ce que c'est que de pleurer?'—Les bambins hésitèrent, ne sachant définir. 'Voyons, quand est-ce qu'on pleure?'—L'un d'eux répondit, 'Quand on est un petit peu moins malheureux.'" For the rivers of pain are still running in Europe and the Near East, and in how many homes have mothers and wives, sisters and *fiancées*, been too miserable to cry until after a while.

But besides these special years of suffering, how much sorrow and pain there is bound up with the word "life" in this great perpetually suffering world! We naturally associate brightness and joy with young people in particular, and yet life as a whole is a long sad business outwardly for multitudes of girls. They may brazen it out, but it is a grinding thing to be poor, to be lonely, tempted, and nearly always tired, and to know one will never be anything else. Take that book of letters from 160 working-class mothers about their own everyday life, which has recently been published by the Women's Co-operative Guild under the title "Maternity." It shows without romantic detail, in their own words, what is the life which the girls in our Clubs and Associations go out to when they marry and settle down. How does it all look in the light of the Cross, the great other fact of life?

St. Paul certainly knew life at its hardest both in his personal experience (Phil. iii. 7, 8) and in his ministry (1 Cor. iv. 9-13; 2 Cor. xi. 21-28) and as we face life with our girl friends he gives us a three-fold message from the Cross for them. It is summarised in two of the fullest, deepest verses in the Bible: Phil. iii. 10, 11, from which we may at least draw this in the present connection:—

(a) "*The fellowship of His sufferings.*"—Amidst all the sufferings of life the first message from the Cross is that Somebody knows all about it, Somebody has been through

* From notes of an Address at the British National Conference of Young Women's Christian Association Secretaries at Bangor, North Wales, April 10th 1916.

it, through the very worst that life can be, ahead of us, and that Somebody does not forget, He is in it with us still.

The death of Christ happened once as a fact of history in time, just as in the fulness of time He was born once of His mother. But God was in Christ, and God is eternal. He has no end nor beginning. He is always the same, always the same as He showed Himself to be in Jesus Christ—"God was in Christ reconciling the world unto Himself" (2 Cor. v. 19). Because Jesus Christ died on the Cross, we know God's sorrow and pity and wrath and love to the full—He knows and He cares. Jesus Christ on the Cross shows the very heart of the Eternal "most wonderfully kind," that Great Lover of men, Who is always with them wooing them, trying to make them believe in Him and turn from the sin that hides Him from them, always ready to receive whomsoever does turn, and bearing Himself the cost of the reconciliation.

This first beam of light from the Cross may seem to convey a very elementary truth; but oh! it is of fundamental comfort when in temptation and deep sorrow to know that Somebody cares. The simple message that "He sends us through no darker room than He has been before" reaches very deep down, and we become at least quiet enough to realise that it is after all for good that suffering comes, and that if it comes it is the best possible thing for us.

(b) *He died and rose again.*—For all was not over when Jesus was crucified. The powers of evil seemed to have had most complete success; but it was not so—He rose again. He not only showed forth the love of God to the uttermost in this life, dying with words of forgiveness for those who killed Him, but He rose again and showed forth the very power of God over sin and death. That message of the power of God in Jesus Christ is our Gospel to the girls of to-day.

I agree with those who say that modern young people have very largely lost the sense of sin, if by that is meant the feeling of personal guilt. On the other hand, I am sure that many are under a veritable oppression of the evil that is in the world, of a terrible power working against good. They realise how prone they are to fall into temptation, to yield to their weaker inclinations. They are very many of them in desperate fear lest evil shall overcome

them and they shall go down. To all such there is the message of power in the Cross. We do not preach from a crucifix but from the empty Cross; not merely telling them of a great Sympathiser, but of One Who overcame sin by the sacrifice of Himself, dying that we may live. As the American version has it, "God . . . for His great love wherewith He loved us . . . made us alive together with Christ and raised us up with Him." (Eph. ii. 4-6.)

(c) "*Becoming conformed unto His death.*"—St. Paul, however, seizes a further beam of light from the Cross. To attain to the full power of the Resurrection of Christ in our daily experience, we must expect and definitely yield to a perpetual practice of the Cross. His own proudest title was "slave of Jesus Christ." (Rom. i. 1; Gal. i. 10.) In Roman law the slave was not reckoned as "persona" but as "res," a thing. He was branded with the mark of his purchaser (Gal. vi. 17), and this idea of being absolutely at the disposal of his owner is in that word "conformed unto His death." The Christian is one who becomes the same shape in his soul as his crucified Lord, "always bearing about in the body the dying of Jesus that the life also of Jesus may be manifested in our body." (2 Cor. iv. 10.)

The Cross, therefore, sheds such light upon life that we not only accept the discipline of suffering, we even receive the power to rejoice in it. "What? rejoice that good men are maimed for life, that families are broken up, starving, homeless?" On first hearing it seems almost heartless to say so, and yet "Jesus was made perfect through sufferings" (Heb. ii. 10), and when we suffer God is chastening us also as His sons. "If ye are without chastening, then are ye bastards and not sons." (Heb. xii. 8.) Our suffering is, therefore, the very token of our being within His own family, and He thereby gives us discipline for service, *the* service of drawing others into that family.

Of course with our mother hearts we hate the hardness of our girl friends' lives. We instinctively crave for nice homes for them, plenty of fresh air, an easy time, and all the rest. But let us remember that the Father knew, too, all that it meant for Jesus to live His life and die His death on the Cross. He knew, as we never can fully

realise, *all* that it meant to that pure nature, sinless and undefiled, not only to be *called* but to be in actual fact "the friend of publicans and sinners" in those towns and villages. Yet God "spared not His own Son, but delivered Him up for us all." (Rom. viii. 32.) No legions of angels came to save Him; Jesus our Lord was crucified, and thereby we have that great strengthening word of encouragement so often repeated by the aged apostle to Timothy, "Suffer hardship as a good soldier of Jesus Christ."

By all means let us build hostels, seek to raise standards of living, but also let us remember these are but to work for temporal needs; the eternal is the soul of the girl who is housed, and fought for, and helped. Let us enter into the fellowship of her sufferings, but, being there, give her the wonderful message that He is there with her, He has broken the power of the evil in it all, and from the very midst of it she may be united with Him in His work of saving the world.

As Adèle Kamm, that sufferer who has been so great an inspiration to many of us, realised in such an extraordinary way, those who are called to suffer have a special opportunity of winning spiritual power, of doing spiritual service to His glory.

Je crois que la souffrance, acceptée avec soumission, peut devenir une grande bénédiction pour nous, mais je crois que nous pouvons faire plus et qu'en acceptant volontairement notre croix et en l'unissant à celle de Christ, nous pouvons contribuer en une imperceptible mesure, à l'avancement du triomphe du bien sur le mal . . . . La pensée que nous pouvons tous hâter l'expiation finale de péché, en unissant volontairement et joyeusement notre souffrance à celle de Christ est un moteur de vitalité morale incroyable et dont je fais la douce expérience journellement."—*Adèle Kamm, p.* 178.

In St. John xix. 25, we read that "There were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene." He did not send them away, they stayed on and on, through the black darkness, amidst the jeering crowd; He spared them not but shared with them, as they with Him, as far as might be, His agony on the Cross. And have you noticed that it was to one of these women He gave His last request for personal service before He died, and to another His first commission after the Resurrection? It is those who have been, who are, in the very shadow of the Cross whom He uses to do things for Him. In their sufferings too our friends may gain power for service which they could never have otherwise rendered to Him and their fellows.

"I said, 'Let me walk in the fields;'
He said, 'Nay, walk in the town!'
I said, 'There are no flowers there;'
He said, 'No flowers, but a crown.'

I said, 'But the skies are black,
There is nothing but noise and din;'
He wept as He sent me back,
'There is more,' He said, 'there is sin.'"

He has left it to us and our girl friends to fight against that sin, and at the end all that will really matter will be how far we have helped to sustain that warfare, how much further we have carried the light that falls upon life from the Cross.

In conclusion may I add two things? First, let us not shun the story of the Cross, even with quite young people. Upon very many girls the burden of life does fall later than it used to do, and it may seem difficult to speak of the Cross to boisterous, hearty girls, who flock into our clubs so happy and gay. Should they not enjoy life as long as they can? Yet it was in that happy hour of the first confession that Jesus was the Christ that He began to teach His disciples that "The Son of Man must suffer, and be rejected, and be killed, and the third day be raised up" (St. Luke ix. 22), and on the Mount of Transfiguration it was of His decease that they talked. (St. Luke ix. 31.) In those times of quietness of mind He prepared them beforehand, and so must we our younger friends, for the darkness ahead. It is too late to begin when the shadow of death falls upon their lives or those whom they love.

Then let us remember to tell the story of the Cross continually by our lives, not merely now and then in so many words. Do we really live as if Someone had died for us? Because Jesus did die. It cost Him His life to make us His own as truly as a soldier might place himself in front of his comrade and receive the bullet in his stead. A life saved like that has the atmosphere of eternity; the you and me that were born have been buried with Christ, covered over with earth as it were, and Somebody else lives in us by our faith which is in the Son of God. We are not our own, we are bought with a price, even His blood shed on Calvary, and it is the life which, even silently, is always telling that story which carries the light from the Cross into this sorrowing world and comforts it.

The Personality of the Modern Girl.*

K. Lyth Lofthouse.

PERHAPS it is true to say that we none of us entirely understand the modern girl's personality. She does not herself. We love her, we admire her, we believe in her, but we are often puzzled by her, and she often makes us feel we are a long way off from her.

I think that the modern girl with whom the Young Women's Christian Association has most to do comes from two sets of surroundings principally. There is a third environment, but we do not often touch that one in our work.

There are the girls who are educated till the age of fourteen in our elementary schools, and who, when they leave, pass on into factory life, or become clerks, or return to the elementary schools as teachers. At any rate, they nearly all take up paid work of some kind. These we know as the working girls. Secondly, there is the middle class girl, educated either at a secondary or a high school, passing on, often, to a university. She, too, eventually does some kind of definite work—paid work most generally. She may stay at home as her mother's right hand, or she may become that girl who has been described as "the girl who makes blouses and wears them."

The third environment is one where the girl has every advantage that money and social position can give. She often does not go to school, but, after a governess, is "finished" in Paris. She is often isolated from real life, although we have seen her lately more closely than was possible before, doing the most menial tasks in our War hospitals, and have been surprised at her flashes of humanity.

As we study the girls from these three environments, we shall find that they each contain characteristics common to all. And we find, too, that the modern girl is not so different from the girl of fifty or seventy years ago. The personality is the same. The *expression* of the personality is what

*An address at the British National Conference of Young Women's Christian Association Secretaries at Bangor, North Wales, April 8th, 1916.

seems to make the modern girl a wider, richer, more complex and more puzzling creature. Her field of attention is so greatly enlarged, and she has so many more avenues of self-expression open to her that she appears to have grown in personality, perhaps somewhat to her detriment. Yet the doings of our great aunts often make us cry, "How modern she was!"

There are three great factors which have contributed to this widening of the modern girl's means of self-expression —education, the possibility of economic independence, and the woman's movement. By these three the girl is becoming freed: her power of choice is indefinitely extended. In what ways is she freer? Her body is much freer. Dress is a great exponent of personality. The modern girl has successfully burst the trammels of the flannel petticoat both physically and mentally. She leads a much more airy life, and most girls develop themselves in tennis, or hockey, or some form of outdoor game. This has a powerful reaction on her mental outlook. Her education gives her still more freedom. There are practically no barriers to all mental development in a girl now, except those which ability and circumstances lay upon her.

Then, too, her relations with the other sex are more sensible. We are very thankful that the modern girl can have a friend of the opposite sex without nonsense or scandal. This has come from co-education partly, and partly through the entrance of women into the open fields of thought and occupation. There they must be prepared to meet men on an equality. This, like all freedom, may be abused: but that this sensible condition of things has come to stay is one of the most hopeful signs for the future of home, and city, and political life, where men and women must together move onward to the realisation of the perfect state.

She is far freer from conventional restraint. She can do almost anything that is Christlike and womanly without let or hindrance. We realise that so long as we keep to these two ideals the old conventional barriers round girlhood may safely be broken down.

Perhaps some feel that there are disadvantages in the freedom allowed the girl of to-day. They feel that the modern girl may become so wide in outlook as to become, at the same time, shallow. She may seem to have no use

for the noble qualities of self-restraint, devotion to duty, or sense of responsibility. She seems to have become thoughtless, critical, self-centred, and anti-social in the conduct of life. She may appear to have lost her loveableness in her fight for self-expression.

If this were true, the modern girl would not be altogether to blame, and I believe it is only surface true of her. She is not going to take everything that comes her way with open hands. Life is too big to make that possible, so she seems critical or ungracious. Parents nowadays feel it to be one of the qualifications of good parenthood to be able to leave girls, as well as boys, free to mould and use their own life. Perhaps they make the mistake of asking too little, just as very often parents of other generations demanded too much of the unmarried girl. Think of the girl as dazzled by freedom thrust upon her at every turn. Forgive her if she seems to move blunderingly and selfishly. She is blind with excess of light. Often, too, because this new freedom makes the hard discipline of life come later, she seems to lack humanity. It is only when we have to learn that self-sacrifice and self-expression are not conflicting terms, that we become akin to the pain and need of others.

Does the modern girl lack sentiment? She reads "The Rosary" and "The Harvester" long after one would think she had outgrown that rather surgary fare. They are clean books, but they are very remote from real life. Does the heart of the modern girl develop very late in self-expression, and does she crave vicarious expression through books like these? Anyway, the girl who replied to an offer of marriage by exclaiming, "You want to marry me—how ripping!" may not be so far removed from her more decorous sister of fifty years ago, who would reply in terms of suitable humility and awe!

In conclusion, there is a very fine quality in the modern girl's personality which makes her one of the world's greatest assets. Economic freedom has meant that the modern girl is free as she has never been before to choose whether she will marry or not. This fact has altered the whole mental and spiritual outlook of the girl of to-day. But she longs for maternity no less. The balance between the number of men and women has always been uneven. This war will mean that for generations it will continue to be more uneven. Many a little grave in Europe or

Gallipoli has buried in it a girl's hopes of the fullest fulfilment of her personality in wifehood and motherhood. But the girl of to-day passionately believes that to be unmarried does not mean failure as a woman, and that her potential maternity is not to be wasted. She expects to fulfil that sense of motherhood in wider service to other people's children; in making her city and her country more orderly and beautiful in the true spirit of homemaking. The widening of woman's field of self-expression in work and service has meant the freeing of this immense power to the world's betterment. The unmarried girl no longer crushes down her longings for motherhood in bitter sterility. She lets them flower in noble and unselfish service for the wider good of the whole community.

It has often been thought that the modern girl is irreligious, if not actively anti-religious. It is true that the modern girl has no room for a stereotyped religion which lives in phrases and observances. But she does want a religion of power. She wants a dynamic which will give her force for action. Repentance for sin, conscious need for the atonement of Christ, she seldom has. Her approach to religion does not begin at that end. Once let her realise that true religion means vitalising contact with Him who went about doing good, she will inevitably find that the "earthborn clouds" hide Him, hinder His access to her spirit, rob her of her power which is found in Him alone. Then will follow her sense of sin and need for atoning love. She thirsts for this religion of power, and whether it comes through the organised Church or through other channels, she is obtaining it, and is eager to give allegiance to it wherever she sees it manifest. In this alliance of the free womanhood of our generation with the power of Christ lies the great hope of the future.

Many think that at the close of the war the granting of the suffrage is inevitable. Many have dreaded and feared the day which will bring women wholesale into the political life of the country. They feel it will be the greatest and most dangerous climax to the movement of women to a free life. It certainly has its great dangers. But if women take Christ into public life, consecrating their powers of potential motherhood, organisation and government, we need have no fear. There might be many terrible mistakes made without Christ; with Him the suffrage will mean a

great purification of public life which has long been overdue.

We need not fear for the modern girl amid all her perplexities and growing pains, if we can bring her by the grace of the Spirit into that "service which is perfect freedom." She longs for that servitude, and it is our duty to study the best methods of bringing her into that freedom.

Characteristics of the Intermediate Age—14-18.

Winifred M. Mowll.

THE girl of the intermediate age is at once a study, a problem, and an anxiety. That is true; and yet we can go further, and after a little time and thought we are left wondering, not so much at the difficulties but at the possibilities which lie before us. This leads us to ponder, and to ask how best we can prepare ourselves to attack such a problem, to bear such an anxiety, and last, but not least, to develop such infinite possibilities.

The characteristics of girls of this age are many and varied, and, in some cases, contradictory. To state the more familiar first. The girl giggles, sometimes, we must confess, to our discomfort. She is awkward in movement and difficult to approach in conversation. About the age of sixteen we find her distinctly attracted by the other sex, and we are amazed and concerned when we note her methods of making herself attractive to boys or men. If she is a factory girl, her manner changes at once as the horizon darkens with the object of her desire. She shouts, she laughs immoderately, she pushes past her companions. If she is out holidaying, we all know what remarkable colours she combines, and how the size and shape of her feathers count. An illustration will not perhaps be out of place. A lady once took some factory girls down to Epping Forest. All went well until they caught sight of some men. At once their conduct changed, much to the lady's consternation. Her reproof that "Ladies do not behave like that" at once drew forth the following retort, "No, Miss, we knows yer don't, and we pities yer!"

It will be well to bear in mind that the girl of this age spends a good deal of her time in pitying us. She is self-assertive, and why? She feels she knows far more than we do. She is aware of power she has never had before, and she is anxious to assert herself, because it seems to her she has so much to offer. Well, we too were once young, and, if we will be honest, we too thought that a goodly number of the wrongs in this world could have been righted had we been allowed to take the reins. This new executive power is going to be of such value, let us hesitate before we term the girl conceited, boastful, and, perhaps, arrogant.

We have all come across the girl who reads, we might almost say greedily. In passing, may we remember that it is within our province to suggest the right kind of book. A headmistress once said she was in the habit of putting a selection of books in front of her girls. She would ask them to skim them through and read any they liked; needless to state, the selection in the first instance had been wisely made.

To go to some less obvious characteristics. Do we realise that this, in certain cases, is a time of unbelief? The girl whose faith as a child was what we thought right is now often in doubt. She hardly knows what has happened, but she begins to question where before she accepted. She finds herself critical of what a little while ago she thought was undoubtedly fact. She is often moody and despondent, and at other times hilarious and excited. Not only so, she strives after the highest, although often she keeps this to herself, and yet we find her telling lies and being deceitful. She longs to work for others, and yet she seems self-centred. What has happened?

To answer this question we must first classify the characteristics we have already mentioned under three heads: 1. Physical; 2. Intellectual; 3. Moral or spiritual.

1. Physical—Giggling, awkwardness, the attraction towards the other sex.

2. Intellectual—A passion for reading, a much greater executive power, new and varied interests, and a critical spirit.

3. Spiritual—Doubt, depression, a striving after the highest, a tendency to be deceitful and to tell lies.

Perhaps the above classification has only added to our difficulties, it has certainly not removed them. Let us ask ourselves this question, "How comes the girl of this age to be so utterly different from what she was a few years ago?" The answer is found in the fact that she has already entered upon the period of adolescence—a period which we do well to remember often begins before the age of fourteen, sometimes even as early as eleven, and ends hardly before twenty-five; in fact I have met persons of forty who might well be described as adolescent.

What does this period involve?

1. Physically. Changes are taking place in the girl's physical organism which will eventually fit her for motherhood. May we digress for one moment here to emphasize the necessity for a clear and lucid explanation of the facts of life? We may not be the right persons to broach the matter—without a doubt the mother should—but it is imperative that we understand such facts clearly ourselves and can explain them satisfactorily to those who require information. The girl should not be left in doubt, and she should be told frankly. Some of you may shake your heads and say, "She knows too much already." In that case, then, it is more necessary than ever to give her the beautiful view to lead her to see her responsibility and the high calling of the privilege of motherhood. The right kind of literature abounds, it is inexpensive, and we can no longer screen ourselves behind the thought, "It is too difficult a subject; I cannot attempt it." It may not be, and very likely is not, your province, but the responsibility lies with you if you do not prepare yourself now to meet a possible emergency.

To continue, certain nerve centres in the brain develop about this time, and the girl becomes capable of a higher kind of thought. Intellectually, her will becomes active and she likes to use it. She thinks more easily and delights in difficult work. Her emotional life is at the flood, and we find her adoring this person and that. She is extremely susceptible to influence, and we feel we can play on her almost like some musical instrument. Let us be careful not to indulge ourselves and in no way to allow her to become flabby in mind or in affections. She herself, if she did but confess it, feels she is a different creature. She has unlimited possibilities, life lies before her, and she feels all

required of her is to pick and choose her career. She dreams dreams and longs to put her thoughts into action.

We may well feel incompetent to *deal* with such a varied and varying person. Shall we see instead how best we can *help* her? For it is by our readiness to help, and not by our desire to deal, that we shall learn to understand her. She feels herself to be grown up, and is always ready to stand on her dignity. Can we not treat her as we ourselves would like to be treated? Can we not take her into our confidence as much as possible. May we not even consult her on various points? The girl whom we are speaking about is reticent and reserved, and yet she longs for sympathy of the right kind.

It is easy enough to suggest the right books, to interest her in Art, to make the Book of Nature a new revelation, to make the Bible live. Help her to find in it a book of heroes and heroines, a book in which our Blessed Lord Himself becomes in the highest sense her Hero as well as her Saviour. All this will be possible only if we ourselves enter with her into these fresh avenues. Let us be ready to share her joys, her pleasures, her sorrows. Let us listen in sympathy to her doubts, her fears, her hopes, her aspirations. Let us be in such close sympathy that she will confide in us when such awful thoughts as suicide occur to her in some of her most depressed moments. A club leader was twice the means of preventing girls from committing suicide. In both cases the girls felt that they could write to her as a friend and tell her of their intentions. Let us help her to look outside herself, to interest her in others, to feel that she is indeed in the hands of God, and that His Holy Spirit dwelling within and around her will keep her safe in this her hour of darkness.

If we ourselves have passed through depths of depression we can help her as few can who have not suffered in that way. Help her to feel that the end is not yet, that the goal, maybe, can only be reached through effort and perhaps pain, that it is the end that matters and not the way. If we can lead her to see that the path of the saints of old was beset by many a peril, that they were more than conquerors through Him who loved them, we shall not have worked in vain. And the reward? Who shall say? "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The Gift of India.

Sarojini Naidu.

Is there aught you need that my hands withhold,
Rich gifts of raiment or grain or gold?
Lo, I have flung to the East and West
Priceless treasures torn from my breast,
And yielded the sons of my stricken womb
To the drum-beats of duty, the sabres of doom.

Gathered like pearls in their alien graves
Silent they sleep by the Persian waves,
Scattered like shells on Egyptian sands,
They lie with pale brows and brave, broken hands,
They are strewn like blossoms mown down by chance
On the blood-brown meadows of Flanders and France.

Can ye measure the grief of the tears I weep
Or compass the woe of the watch I keep?
Or the pride that thrills through my heart's despair
And the hope that comforts the anguish of prayer?
And the far sad glorious vision I see
Of the torn red banners of Victory?

When the terror and tumult of hate shall cease
And life be refashioned on anvils of peace,
And your love shall offer memorial thanks
To the comrades who fought in your dauntless ranks,
And you honour the deeds of the deathless ones
Remember the blood of my martyred sons.

The Meaning of Child Labour.

Grace M. Paton.

It is a commonplace that children in time of war become increasingly valuable to a nation, for they must replace those who have been slaughtered, yet it tends also to be true that as war continues they are apt to suffer more and more severely. All countries probably feel this alike, the destruction of child life from famine, from exposure in the invaded countries, from military operations, such as air raids and blockades, from "economy" in cutting down education estimates and neglecting obvious sanitary precautions, such as watering the streets in summer. All these are beyond our scope, but the incalculable damage they do to child life must be borne in mind in all our thinking about child labour.

The present is a time of unsettlement, of excitement, deep anxiety, when it requires some concentration to sit down and think quietly about the future results of present action, yet such quiet thinking is urgently needed at this time; without it we shall suffer for generations. It was a pagan mother who boasted of her children as her jewels. Christian States should regard them at least as reverently.

Before proceeding further, child labour must be defined. A certain amount of useful occupation in a child's leisure is naturally excluded. We are not concerned with the three-year-old who helps to clear the table or to fetch and carry, nor with the older child who makes beds or weeds the garden. Work beyond this slight description, however, becomes child labour and is certain to affect a child adversely. Such labour can be divided into two categories. (1) *Home Work*, *i.e.*, occupations in England, such things as carding hooks and eyes, lace making, etc., which takes up more than twenty hours a week of a child's time and is quite certain to be injurious and even a small amount of which may be bad. (2) *Outside Work*, to which the same standard applies in such occupations as errand boys, half-timers in a mill, and so on.

In addition to these permanent occupations for child labourers, there is the demand created by the war for

more labour on the land. It is claimed in some instances by those interested in securing it that such labour is more beneficial to the child of eleven than education. As regards this, American experience is not without its interest. Here is a typical extract, describing the effects on children of what "their employers are pleased to call 'summer outings in the fine open air of the country.'— When they return, they are mentally unfit in many cases even to remain in the grade in which they were left. It is as though some unseen hand had wiped their minds clean of all they had previously been taught. . . . The long sojourn in the country has also pernicious moral and physical effects. The children are weakened from work and poor food. They are inattentive, have forgotten how to obey, and must be taught again the very A B C's of self-control."*

"The most glaring effects of child labour are both moral and physical. It tends to retard growth, to produce malnutrition, and in every way to make a child the physical inferior of the non-worker. In addition, teachers lament the effect on the child's education produced by the accompanying over-fatigue and lack of sleep, and, as regards some employments, there is much evidence to show that moral deterioration follows. Where the child is employed in a factory it seemed to be proved pretty conclusively that the accident rate is much lighter amongst juveniles than amongst adults. There is dispute about the economic effects of child labour, but that cheap labour, such as that of children (or unorganized women), tends to depress wages seems indubitable. Moreover, the fact that a child earns money may, and often does, mean that he is less under his parents' control, and it is partly owing to this that there has been an alarming increase in juvenile crime in England and America, for in both these countries experience as to the effect of child labour on criminal statistics is emphatic. Working children, because they are working, rather than school children, are far more likely to go wrong than those who can enjoy a childhood unburdened by adult responsibility."†

Vivid witness to the truth of these statements can be found throughout the publications of the Child Labour

* "Child Labour Bulletin." November, 1914. Section I., page 53.
† "The Child Labour Bulletin." November, 1914. Page 37.

Committee, and they may be paralleled from the publications of similar societies elsewhere.

"One girl of ten years, a spinner, employed at night, had, during the preceding year, ordinarily worked eight and a-half hours on Saturday, after working twelve hours Friday night, making a continuous day of twenty and a-half hours with intermissions for meals only. She had also worked six hours on Monday, about one-third of the time, and a few times she had worked all day Monday and all of Monday night, a continuous period of twenty-four hours with about thirty-five minutes for dinner and the same for supper." This was in North Carolina. No wonder that the "mothers complain that the children who work at night are nervous. Even when they went to bed early in the morning, sleep was not continuous throughout the day, nor could it be sound sleep. In the small houses with thin wood partitions, every sound in the house can be heard by the night-worker, even though he may sleep in a separate room." *

The dreadful story is continued of occupation after occupation; the children who work in the Canaries, who work from 3 a.m. till 10 or even 12 p.m., snipping beans, little mites of six shucking oysters, gathering fruit, sewing on buttons, making artificial flowers, working in the cotton fields and in all the badly-paid, heavy and unhealthy occupations. We get blunted to the suffering and the evil that is under the sun, but of all the dreary, heartbreaking records of human sin and misery, these child labour records are the worst. That child labour means for its victims little or none of the joys we associate with childhood is evident. How little do the child workers know of

> "The tall trees in the greenwood,
> The meadows where we play,
> The rushes by the water
> We gather every day."

They lack practically entirely the Bible and fairy stories, the games and songs, the cleanliness, the care and love around all the time, sufficient sleep, and all that tends to enable a child to grow to manhood with a mind and body fit to be the "temple of the Holy Ghost." Nor can we comfortably reflect that the evil is confined within

* "The Child Labour Bulletin." August, 1914. Page 82.

narrow limits. The American Child Labour Committee, for instance, estimates that 2,000,000 children are employed in various occupations in the United States, and conservative estimates before the war placed the number in Great Britain at 500,000. In addition, wherever the blessings of western civilization are being spread, we find the same state of things: in Japan, in China and India there are hundreds of thousands of baby toilers. Here is but a single example of what this means in China:—

"Last Sunday evening a ghastly sight, one to make the blood boil and the soul to cry out in indignation, might have been seen at an early hour passing along the streets of Shanghai from one of the cotton mills to one of the hospitals. It was a little child, eight years old, literally scalped. The story is very simple. A child of eight years old, working for twelve hours at a stretch on the night shift in a local cotton mill, condemned to work through the long night hours amid all the dangers of soulless, heartless, unseeing, unthinking, unheeding machinery, and not equal to the task. Just a nod of the weary childish head, just a slight fall forward in half-sleepy lapse into unconsciousness, and—whizz, the hair is caught in the machinery, the scalp is torn off, the little child's head is all but smashed to pieces; for a relenting moment the machinery is stopped and the encumbrance removed, and the child's place is taken by another eight or seven-year-old mite, who will surely have learnt better than to get tired and to fall forward into the machinery.

"Of course the child has no business to get tired and to fall forward into the relentless machinery. Is there not a superior or a foreman or some kindly official of that kind to go round and prod the little beggars in the back or the ribs every so long, to make sure they do not go to sleep and waste precious time? Of course there is, but he cannot be omnipresent, can he?

"So poor little eight-year-old must be scalped just as the dawn is coming and when the night's work is pretty near ending. The whole thing is a disgrace to civilization."*

Such a story is beyond comment, but unfortunately it is only too typical of industrialism. Anyone who doubts should get hold of the publications of the National Child

* "London Missionary Society Chronicle," February, 1916.

Labour Committee of the United States,* specially "Little Comrades who Toil" and "The Clinker and some other Children," or the leaflet, "Children at Work," by W. Cunnison,† or the Report of the Chief Medical Officer of the Board of Education for England, or of the Chief Inspector for Factories, or of such a book as Dr. Zwemer's "Childhood in the Moslem World." ‡ The weary story is repeated everywhere, and the misery of childhood stuns one.

To rest overwhelmed, however, is cowardly as well as useless. It is a psychological fact that pity and indignation which do not find effect in action are intensely demoralising. It is true that the whole question is the subject of much controversy, as in spite of the evidence many good and sincere people believe that child labour is beneficial, though as Dr. Adler says "Experiments of the most deplorable kind have been tried in this connection in England in the early part of the nineteenth century and have been repeated since *ad nauseam*. . . . The results have always been the same—degeneracy, depravity, the stunting and crippling of the growing generation."§

On the whole, however, the people who would leave things alone are in a minority; most people would help if they new what to do or even knew such conditions existed. After all since the days of the Laodiceans indifference has been an even greater bar to the spread of righteousness than downright wickedness. The first and most obvious duty is to make sure, as far as possible, that one is not causing any child to be over-employed oneself. This, however, would only take us a little way. The next thing is to make sure of the conditions of things in one's own neighbourhood. Are the laws or bye-laws in being already strictly enforced? Are they advanced or not as compared with other districts? It is almost a truism to say that the effectual working of laws depends on the public spirit of the community which has passed them. For instance, in one town there may be practically no illegal employment of children, in the next one there may be over 1,000 cases. In spite of this, however, many people rest contented when a law is on the Statute Book, and blandly assume because things are not allowed they are not done. That there should be good laws is

* To be obtained from the offices at 105, East 22nd Street, New York City.
† Published by the Women's Labour League, 3, Lincoln's Inn Fields, London.
‡ Published by Fleming H. Revell's Co. 1915.
§ "The Federal Government and Child Labour." Page 12.

essential, but like faith without works they are apt to be dead unless backed up by well-informed public opinion.

There is, of course, as pointed out before, a special need for watchfulness at a time like the present, when abnormal conditions exist almost throughout the world. Most people have false ideas of economy; it seems to them that to work seven days a week without rest for many months must mean a greatly increased output, whereas the opposite is the case. If this is true of adult labour, it is still more so of child labour, and unresting care is needed to make people realize that the overtaxing of children, apart from its wickedness, is even judged by the wisdom of the world unprofitable.

There also is the economy which reduces the number of factory inspectors, which means that in addition to children being employed illegally, they are liable to be employed under bad conditions.

Finally, most people will find that their investigations lead them on to become agitators. "Agitators" has an ugly sound to us; we think of unattractive men and women thumping tables or orating at street corners; this is a great mistake. After all, to take but one instance, what were Lord Shaftesbury and his friends but persistent agitators, and the history of his work is full of interest and encouragement. His unflagging energy in the end removed many of the evils under which childhood suffered during the English industrial revolution. There is nothing new under the sun, and the extract from the *London Missionary Society Chronicle* could be paralleled from Lord Shaftesbury's life.

Along with agitation and information must come a developed social conscience—"Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?"

Household Work from the Household Worker's Point of View.

DURING 1913 the National Board of the Y.W.C.A.'s in the United States appointed a Special Commission, with Miss Elizabeth Dodge as its Chairwoman, to consider the domestic service problem, which is as acute, if not more so, in the United States as in the European countries. This Commission worked steadily for two years, and we have recently received a copy of the report presented by Miss Dodge to the Biennial Convention at Los Angeles last year. It makes most interesting reading, especially because it is based upon the answers to a questionnaire sent out to 112 young women actually engaged in domestic service, 137 in factories, 15 in department stores, and 35 in offices. We feel sure the following section of the Report will be of interest to very many of our readers :—

"Although the Commission's main object was to secure the opinions of young women engaged in other pursuits than domestic service, it was deemed advisable to consult a number of domestic employées also, as a method of refuting or corroborating the sentence passed upon domestic service by those outside the occupation.

"Questionnaires were answered by maids' clubs in ten cities and one country town. These clubs vary in membership from ten to seventy-two members, and the answers represent the expressed opinions of 112 women. In addition to the club answers, we received nineteen questionnaires filled out by individual girls.

"The first question was, '*What are the advantages of domestic service as compared with business positions*, i.e., *store, office, factory?*' The unanimity of the replies was convincing. 'The advantages are that she has room, board and washing free, and is at less expense than in any other position.' 'Financially, we have our wages clear, as we have our board, room and laundry.' These are typical answers. There seems to be no dissenting voice in regard to this financial advantage. Three large groups mentioned healthfulness, because of variety of work or less pressure than factory work. The others do not mention the matter

of health, but as there is nothing to indicate that the occupation is deleterious to their health, it can be taken for granted that household workers agree that the occupation is a healthful one.

"The second question, '*What are the disadvantages of domestic service?*' brought out some surprising answers. It was rather astonishing to hear complaints about cheerless, cold, dark, attic, uncomfortable rooms. Five large groups speak of their rooms as lacking some necessary element, such as heat, light, ventilation, or plain comfort.

"Even more frequently mentioned than the cheerless bedroom is the disadvantage of having no place to receive and entertain their callers. Forced to live away from their natural environment, the young women in domestic employment feel strongly that some method must be devised by which they can have freedom for social life in their temporary home. That there must be some other room than the kitchen is the universal verdict, unless the kitchen is so large that part of it can be fitted up as a semi-sitting room. The suggestions seem very reasonable. If it is not possible to have a separate sitting room, it is suggested that the sitting room, or den, or breakfast room, or dining room, be given to the maid to use on certain nights in the week.

"Next in importance as a disadvantage from the girl's point of view comes the social stigma, so called. This is a more vital matter to those in domestic employment than it might seem to be to people outside, for while to an outsider it is a matter of rather irrational prejudice, in the answers of domestic workers it is frequently in connection with a remark about not being treated as a human being. The term 'social stigma' is rather flippantly used these days as though it had no basis except in the imagination of the employée or the snobbishness of the employer. Can it be that even in the best of homes there still remains so much of the element of 'master and slave' that wage-earning women are justified in placing the social ban on domestic service in a democratic country? The repetition of the phrase 'more humane treatment' might suggest this. That this need not be and is not inherent in the occupation itself can be seen from the answers of the girls.

> 'Domestic service is as honourable as any other work; then why is she so often obliged to suffer treatment as an inferior being?'

'Thousands count domestic work degrading—they think it does not require much brains for this work—no art. It is an art—it is a joy and pleasure when you know how to regulate your work.'

'Domestic girls are looked down upon. I see no reason for it.'

"But the matter of time is the disadvantage which overshadows and dwarfs every other one. It is that which prevents social life, educational advancement, recreation, attendance at church and Sunday school, joining clubs and classes, vacations, all the opportunities which are so cherished by the store, office and factory workers. There is no uncertain note in the statements which these girls make regarding long and irregular hours 'Long hours, and not much liberty or freedom, late meals, and very often too late to go out to any special affair,' is a typical answer, it is safe to say a universal answer. Even the wording in the answers varies little. 'No Sundays, late evenings, long hours, late dinners, can't attend church and Sunday school, uncertain hours,' cover the entire range.

"'*Do you think housework could be arranged so that a maid could have regular hours of work?*' was the next question. The value we attach to the answers to this question and the next, as to suggested schedule, depends upon our willingness to accept domestic workers themselves as competent judges. That they are members of Young Women's Christian Associations, that they are willing to discuss advantages as impartially as disadvantages, ought to argue that they are conscientious; that they have been engaged in domestic service from one to fifteen years indicates some knowledge of their work. The question evidently provoked discussion, for care was taken to indicate the one or two dissenting voices in the group answer. The answer in the large majority of cases was an unequivocal 'Yes.' There were only five individual dissenting voices, three answering 'No' and two 'Doubtful.'

"The reasonableness of the workers is shown by the suggested arrangement of hours. There is no hint of stopping at five or six o'clock, as factory workers do, or of beginning at eight. They as well as employées are interested in carrying on the work so that family life need not be crippled. The answers are given in various forms,

but after restating in like terms there proved to be a great similarity in the suggestions:

> '1st—A period of rest and perfect freedom of action during the afternoon, averaging two hours.'
>
> '2nd—One afternoon each week, not returning for evening meal.'
>
> '3rd—A part of Sunday.'
>
> '4th—Certain or all evenings, beginning at an hour which will make possible participation in evening affairs.'

"Great emphasis was laid on the necessity of having meals on time as requisite for regular hours. As nearly as could be estimated from the schedules given a 10½ hour day (including meal time) seemed to the young women to be a fair standard. There seems to be no objection to the amount of work, merely to the unregulated periods of time over which the work is spread. As one young woman puts it, 'Most maids could accomplish more work in less hours if they had regular hours.'

"Question 7, '*Do you think the Association ought to advise young girls to prepare for domestic service rather than business positions?*" brought forth some decided opinions.

"'No, not under the present conditions, because of all classes of girls we seem to be looked down on the most,' is the answer of a young woman who has had fifteen years' experience in household work. Another thinks that domestic employment should be the stepping stone to a business position. 'They should first be prepared for domestic service, then if there is any possible chance for a business education, I think we should take advantage of it.' Another young woman who has very decided ideas on the question of long hours and lack of social life writes: 'No, as long as conditions are not any better than they are now.'

"An answer which represents a group of twenty girls reads:

> 'If she expects to work in the same town with her parents or home people, no. If she is to earn her living away from her home town and be dependent on her own efforts, yes. However, if she has a training along any business line that pays well enough to support her easily and leave a small margin, let her follow up that line of work.'

"The lack of social life is a serious barrier.

> 'I would not advise domestic service under the present conditions. A young woman can have no pleasure, such as she wants, and should have, in domestic service.'

"Another answer shows what a change in attitude toward her work will come with the opportunity for social life:

> 'Well, I tell you frankly, until I began coming to the Young Women's Christian Association I had no place to go for a good time, except when we girls went to shows or out into the street. Then I was discontented with housework, but now I like it.'

"A young woman who has found household work a satisfactory occupation for herself writes:

> 'I don't think a young woman should be advised to enter domestic service unless she could be very sure of a good home: first, without knowledge she is not able to do the work of the home that requires skill, hence she does the hardest things, which is often beyond her strength, and is soon broken down. Besides, it is a very lonely life, and young girls should have and will have company, and with no provision aside from the kitchen she is likely to meet especially the men friends on the street. In the business life, the church, the clubs, and organizations will take more interest in her welfare. There is no place where one is more lonely than to be alone *with people*, and that is what working in a house means to so many, though not all. In fact, it has not been my experience, but it has been and is of hundreds of others.'

"One young woman is brief and to the point, 'Yes, I would advise it if they were treated like human beings.'

"It is not to be concluded, however, that all the girls are disloyal to their occupation. There is a strong feeling among them that every girl should be thoroughly acquainted with housekeeping in order to prepare for her own home, and accepting work in another's home seems the surest method of gaining this knowledge. For instance, one girl would advise domestic service because,

> 'Every girl that expects to have a home of her own should know how to work and keep her home nice herself, and not be a burden to her husband by having to employ three or four maids to keep her house simply because she does not know how to work.'

"Another, when asked if she would advise young women to enter domestic service, writes: 'Yes, because it is training them to be a real homemaker of their own, which all girls expect to be some time in life.' This is not an argument, however, to which we can attach some weight. Young girls do not usually choose their occupation for a far distant good. It is to be feared that 'preparation for the future' is a deduction drawn after having been engaged in domestic service rather than a reason for having adopted the occupation. It is among a group of Swedish girls in one of our county Associations that we find the most enthusiasm

for the occupation of domestic service. These girls appreciate having found a home in a foreign country. They would all unhesitatingly advise their friends to take up domestic service, for in spite of certain drawbacks, 'It is the very best occupation for foreign girls.'

"It is in answer to the eighth question that the girls unburdened their minds. Here we see their innermost thoughts. The question reads: '*Can you suggest any way in which more fine girls can be persuaded to enter domestic service?*' If we wished to sum up all the answers, it could be easily done in these words, 'Regulate the hours and treat them as fine girls.' It is not the work but the conditions surrounding the work which keep the domestic labour market depleted.

A household worker, who has been in her present position for nine years and is a member of one of the most flourishing Association clubs for maids, writes:

> 'Systematize the work so as to get about eight hours a day. Arrange so that there would be one room where she could entertain her friends with an "at home" feeling. Many a nice girl would not shrink from the work most women naturally love, provided she would be treated as she demands. Give her more privileges, be more companionable. She craves for the uplifting of herself and needs a broader view of life, as well as one placed in a higher position. If the lady of the house and the maid would get on a basis of mutual understanding and treat each other with kindness and politeness, consider each other's feelings and interests, and be given the privileges a nice girl demands, there is no reason for unhappiness or friction. She should be made to feel that her work was just as important to keep the machinery of her household in perfect running order as the man in business feels it necessary to be at his post of duty.'

"To one young woman the question seemed so important that she sent a letter with the questionnaire, which reads:

> 'To go into detail: In my experience, the first item towards producing cheerful, willing and efficient help in the house, is a light, airy and well-ventilated kitchen. The kitchen *should* be the best room in the house. Windows large and easily opened—good lights. Utensils placed for easy access to them—no woman can do her best work in a dark, ill-ventilated room. Then there should be a couple of small rocking chairs to use while peeling vegetables, etc., or rest between work. They are a great comfort. Of course, we do not mention a comfortable and healthy bedroom, as that is taken for granted.
>
> 'The next item is the hours of labour. Those working at housework require certain hours of rest and recreation every day,

as women working at other trades and business. They should have a full half-hour for meals, an hour in the afternoon, and two hours at least every evening to call their own before retiring for the night, one half-day on Sunday, either morning or evening, and half-a-day in the week, which should be religiously kept on the mistress's side, whether the maid wishes to go out or not.

'If these rules were rigidly kept, except, of course, in a case of illness, when everyone would willingly help, domestic work would not be the slavery it is now.

'Girls get broken up quicker in domestic work than in any other, for the simple reason they are worked such long hours without time for rest, recreation and study, which every human being needs.

'The majority of girls prefer a business life, as their evenings are their own. If this plan were applied to domestic work it would become more popular, as the work is healthy. You have a comfortable home (?) and good food, though, as a rule, the pay should be raised to experienced workers.'

"Although there may seem to be an undue emphasis on the negative side of the question, explaining why girls will not go into household employment, there is much that is constructive in the replies. Suggestions frequently made are, 'Housework should be systematically arranged.' 'Systematize the work and place it on an equal basis with other occupations.' 'Becoming interested in domestic science teaches the dignity of housework. Call a girl Miss; loss of individuality hurts a girl.' 'Having regular hours and going to one's domestic work as to an office.' 'Demand as much education for domestic work as for business,' etc.

"One young woman who has been six years in her present position writes that she is in doubt as to whether girls ought to be advised to enter domestic service, and yet she admits that 'if more girls knew how to keep house there would be less divorces.' She may have the employers in mind when making the latter statement, for she suggests as her method of persuading girls to take up housework, 'Start a training school for to teach ladies how to keep house.'

"One paper, which was filled out with great care and impartiality, lays emphasis on the fact that at present maids are forced to entertain gentlemen on the street. Her suggestions on making the occupation more attractive to young women are as follows:—

'A room should be arranged for in every home for a maid

to sit and entertain a friend. More consideration on the part of the mistress. Treating their maids as they would like to be treated had their lot been cast in the same place. Arrange for shorter hours. Have an hour set for meals and be prompt. If women desire more efficient help in their homes, it is in their power to have it. Treat them as human beings, not machines.'

"The encouraging feature in these reports is that there is absolutely no objection to the work itself. If household work had some inherent fault there might be no hope; but conditions can be remedied, and the workers have a very clear idea of how to go about it.

"Summary of opinions of household workers:—

ADVANTAGES—
1. Health.
2. Wages.
3. Preparation for own home after marriage.

DISADVANTAGES—
1. Long and uncertain hours.
2. No opportunity for social life and self-development.
3. Servile treatment.
4. Social stigma.

(These disadvantages can be removed at the will of the employer.)"

With the Y.W.C.A. in China.

FIRST IMPRESSIONS AT SHANGHAI.

Ingeborg Wikander.

IT is a fortnight since I arrived, having crossed the Pacific in one of the largest and finest boats, the *Chiyo Maru*, to Nagasaki, and there taken another boat, as she was going on to Hong Kong. Just outside that port the magnificent boat, 22,000 tons, with all the most up-to-date fittings, ran on to the rocks and became a total wreck, though the passengers were saved. This has made me doubly thankful that I have been saved from all dangers during my long journey.

During my first week I had plenty of time for looking round. One day some of us went to a non-Christian school for girls to hear one of a series of Temperance addresses arranged by the Young Women's Christian Association. The speaker was a young Christian Chinese lady; about eighty girls listened to her, and though I

could not understand a word I was greatly interested in watching the audience, the speaker, and her interpreter, Miss Chun, who was at the Stockholm Conference, as she spoke in the Peking dialect. Some of the audience were very attentive and took notes diligently. It was wonderful to sit there and listen to these splendid, intelligent young Chinese women; surely a new era is dawning for them through Christianity.

Some more guests arrived in the middle of the lecture —two ladies with quantities of ornaments and strings of pearls wound in and out of their shining black hair, and a young girl wearing beautiful pale green brocade trousers and jacket, silk stockings and shoes. Girls in trousers still look rather queer to me; they wear a pleated shirt under their jacket, which makes a very pretty dress, much more convenient than ours.

There is a group of Chinese ladies working in the Young Women's Christian Association here, and I wish you could see the Vice-president of the National Committee. I went to her house one day with Miss Coppock. She and her husband have both studied in America, and she is a splendid speaker in English as well as Chinese, and edits the most popular newspaper for China's women. She is one of the most attractive people I have ever met, with a smile so beautiful and intelligent that one sees it shining long after one has left her.

Miss Chun has taken me to see a stately Chinese wedding. I must not forget the Sunday afternoon services for English-speaking students in "The Martyrs' Hall" at the Young Men's Christian Association, so-called because of the four copper tablets, "In Memory of the Protestant Martyrs of China," and bearing many hundreds of names. To watch these young men and women, many of whom have been abroad to study and come home eager to serve their country, sitting beside these lists of names, gives one much to think of. They use the American Young Men's Christian Association Hymn-book and have a good choir; and it is hoped to win them for Christ through these services.

To-day we were at the opening of the new Young Women's Christian Association buildings: three fine houses, with a garden, tennis court and gymnasium, the first gym-

nasium for women in China, and physical exercise is very necessary in this climate.

Miss Jacob, one of the Secretaries here, who has won many women of the Mandarin class for Christ through her Bible studies, is a splendid tennis-player, and the court will soon become the most popular "field of work" in the Shanghai Young Women's Christian Association.

I shall not attempt to describe how difficult the language seems, but I have a very competent and pleasant teacher, with whom I work four hours daily, and who consoles me under the difficulties with the only English word he knows, "by-and-bye."—(*Translated from "Sveriges K.F.U.K."*)

A WEEK AT TIENTSIN.

Lillian Kelley.

THE Chinese expression for being busy is a combination of characters meaning a HOT RACKET, and that is exactly what we are here! So I thought that you might be interested to spend a week with us.

On *Sunday* last I went to the Chinese service in the London Mission Church. (The Tientsin Y.W.C.A. now occupies the former ladies' house of the mission and we live upstairs; but the house is wanted this summer and we are moving away.) We as a rule attend service at the Anglo-Chinese College first, but I am just getting over influenza and going slow. To lunch came the speaker at our afternoon meeting, Miss Ch'en of Peking. She is a graduate of the North China College for Women there, and is secretary for the North China Branch of the World's Temperance Society, working with Mrs. Chauncey Goodrich of Peking. Before lunch was half over the early birds began to appear, and from two until five we were busy, although the meeting is supposed to begin at 2.30 and end at 3.30. From two to half-past they sang hymns and then Miss Ch'en took the service, and it lasted until 4.30. The last people and Miss Ch'en left at 5.30, and at six we went to the Union Church service, and as it was Communion reached home about eight. That is a bare outline, and you ought to see the figures that filled it in. The

hard greyness of the Tientsin streets, the church filled with faces, Miss Ch'en with her keen, bright manner, the room filled with fifty odd women, some students, some quite young girls, one or two in foreign clothes, and the majority married women, dressed in all shades of that dull myrtle green that is more than the fashion nowadays. Then, later in the evening, the congregation in the church, military community, and rather tired missionary folk all gathered together for worship.

Monday morning, study, and in the afternoon classes, a daily prayer meeting of our secretaries, and excursions to the book-shop to buy reading and copy books.

Tuesday, more studying, and in the afternoon English class again, and a drawing class as well which lasted until five.

On *Wednesday*, expeditions here and there in search of a teacher for piano, as we arranged for six pupils only and eight have turned up. Also five young visitors came in to see us, two of them I knew in Peking. They were very interested in my room and everything in our flat, as we call our four rooms upstairs.

On *Thursday*, a meeting for Miss Ch'en, and she spoke at length, but none of her hearers tired. She spoke directly on the temperance question this time, and had many charts to show them. She said, among other things, that the cigarettes smoked in this city in a year would reach from here to Hangchow if laid out on end. Several came forward to join, but she could not give them the white ribbon in enamel, as "on account of the war they were so hard to get from England." I had a committee of ten ladies to meet first. They are undertaking to visit the Mandarin-speaking members of the Association for me before our anniversary meeting on the 25th March, and I had to give them names and suggest subjects of conversation, so that they would all give information about new classes, the mothers' club, the Sunday meeting, etc. Then Miss Ch'en's meeting after that took from 2.30 right up to six, so that afternoon was fully occupied.

Friday, more searching for a piano teacher, as a ninth person had appeared, and it is only the second week of registration for the classes, also study of Chinese, preparing copy books with the Chinese character put over mine by the teacher, and so on. We regret at times that

a Chinese friend of the Association has presented us with a telephone, for that punctuates the day. Then in the afternoon two hours teaching English, and we went out to call upon a Cantonese lady and were entertained with rag-times on the victrola, and wonderful Cantonese eatables. After that letters, accounts for the Association, more study of Chinese, typing twenty copies of the mothers' lectures, the joys of a home mail, and to bed about eleven.

To-day, *Saturday*, I have had a really good time for study, taking the first chapter of Luke without any interruptions! I had to explain "the horn of salvation" to my heathen teacher, who thought it was an error in print. It is snowing and the cooking-class teacher has funked, so I have to take that!

SYLLABUS OF THE MOTHERS' CLUB LECTURES.

20th March.		
Lecture 1.	Preparation for Motherhood and the hygiene of Pregnancy	Dr. Manderson.
27th March.		
Lecture 2.	The story of the Development of the Child	Mrs. Evans.
3rd April.		
Lecture 3.	The Birth of the Child	Dr. Martin.
10th April.		
Lecture 4.	Feeding and general care of the Child	Mrs. F. M. Pyke.
17th April.		
Lecture 5.	First Aid	Miss Gregg.
24th April.		
Lecture 6.	First Aid	Miss Gregg.
1st May.		
Lecture 7.	Tuberculosis and Syphilis	Mrs. Lyon.
8th May.		
Lecture 8.	Common Diseases of Childhood ...	Dr. Jee.
15th May.		
Lecture 9.	General care of Older Children (eyes, teeth, skin, hair, breathing, etc.) ...	Dr. Ch'uan.
25th May.		
Lecture 10.	Baby Saving Show — Inspirational Address	Mrs. Peck.

The Educational Policy of the American Associations.

Helen L. Thomas.

THE service of our educational department to employed young women is developing along two distinct lines. A good example of the first is the work done by the Commercial Efficiency Club in the Lancaster, Pa., Association. This club has a large membership, and provides an elective programme of courses in advertising and salesmanship, office system, stenographic speed and spelling, and other subjects, all aimed at improving the quality of the work in which the girl is employed. The second line of work is aimed at improving the quality of the girl, regardless of what her work may be. This is carried on with the girls in the industrial clubs, most of whom are doing work that requires speed rather than a high degree of skill. Courses which appeal to these girls are etiquette and social custom, home entertaining, questions of dress and personal hygiene, etc. These are taken up informally but systematically, and the method of instruction is a combination of visualised teaching with the aid of pictures, charts, and demonstration, anything, in fact, to make the subject vivid, whether it is "How to Act on All Occasions," "How to Keep House on $10 a Week," or "First Aid—What to Do in Case of Accident."

The sweeping improvements of the last few years in public schools and the increase in the girls' vocational schools has made our educational department scrutinise its own work more carefully, cutting out some and improving other parts of it. Two facts came out clearly in the study of the situation. First, that the Association is in duty bound to co-operate in whole-hearted fashion with other educational institutions. Some of the illustrations of co-operation are as follows: girls are encouraged to attend evening schools, and credit is given for such attendance in the Association industrial club; again, the Association has arranged with the public schools to have the use of one of the rooms, with the teachers, during one evening of the week for Association girls; and a New York branch has

opened its own building for a six weeks' class, taught by teachers of the Public Trade School. Though opened but a few weeks, sixty-three students are in attendance.

The second fact is equally clear, namely, that Association educational work is not less needed than before. In the first place, a course taught by a competent teacher in the Association atmosphere can never be duplicated by purely secular institutions. But aside from the atmospheric conditions which the Association provides, as a rule the Association can further differentiate its service from that outside. In some cases the Association offers more rapid progress to the student, gives more individual attention, offers a greater variety of courses, locates its classes in a more convenient locality, or at a more convenient hour, etc., etc.

In passing, it might be noted that the Associations are waking up to the possibilities which music offers as a means of educational and religious development. We are encouraging the development of music—vocal, orchestral and victrola, etc.—and urging that good and appropriate music be a feature of practically all Association occasions. The first aid to the injured course offered by the Red Cross and the National Board continues to be exceedingly popular, and thousands of girls have won the certificate after examination for the ten weeks' course.

And, finally, we are not confining our attention to adults, we are making a great point of helping our younger girls, especially those who are still in school, to get ready for some real part in the world's work. Girls and parents are in great need of information about occupations for girls and the need of training. The girls are gradually learning that the teaching profession is not the only available one nor the only respectable one for the trained woman who is going to earn her own living.

Reviews of Books.

Christian Feminism. By MARGARET FLETCHER. Published by P. S. King, London. 1916. 6d. net.

This textbook on the Women's Movement from the Roman Catholic point of view will prove valuable and interesting to many readers of the "QUARTERLY." While the book suffers a good deal from a curious rigidity in style, from which Miss Fletcher breaks away only in Chapter iv., much the most interesting reading, it lays clear emphasis on the importance of moral principles as a foundation for feminism of the right kind. The moral principles laid down are accepted by many who are not members of the Roman Catholic Church, in fact by all recognized Christian bodies, but her clear grasp upon them is very welcome.

Miss Fletcher holds very strongly the view that the spiritual equality of woman with man and her right to entire and independent personality does not, as is commonly held, involve precisely the same treatment, legislative or otherwise, for man and woman, but probably the opposite. Her soul is the same, but the physical conditions of her life are different and to some extent her duties also; she should therefore probably demand a somewhat different treatment on the material plane if her freedom on the spiritual plane is to be secured.

Some of us may not be aware that there are quite definite organizations among Roman Catholic women as such, blest by the authorities. There has been no official opposition, as far as one can gather, to Christian feminism in the Roman Catholic Church. How different a situation to that in the Protestant Churches! Although a good deal of individual sympathy is now extended to the Women's Movement by leaders in those Churches, the Protestant Church as a whole is distinctly timid, and there is nothing, so far as I know, approaching official recognition.

The book reveals a double ignorance to a thoughtful reader: an ignorance—at any rate, an apparent ignorance—of movements for the welfare of women and girls built on a definitely Christian basis in the Protestant communities, and also our own ignorance of the movements of thought among Roman Catholic women on these same questions.

With all the points of contact which have been made in the World's Young Women's Christian Association between the women in Protestant and Roman Catholic countries, is it too much to hope that this "QUARTERLY" may serve as the medium for further accounts of Roman Catholic women's social service than have already appeared in its pages?—Z. B. F.

The Students of Asia. By G. SHERWOOD EDDY. Published by the Student Volunteer Movement, New York. 1916. 50 cents.

Although there is but little information about *women* students in this latest contribution from Mr. Eddy to the growing literature on "Changing Asia," the book will be cordially welcomed by all those who seek to find new workers for India and the Far East, and more especially for educational missions and the Young Women's Christian Association. It contains a well arranged survey of the present position in India, China and Japan, together with some especially interesting accounts of individual Christian leaders who have arisen within recent years from the ranks of students. Statistics, general historical information and personal incident are intermingled in most interesting fashion, and there is even a chapter devoted to "Successful Methods in Student Work." This last is based upon the writer's own experience of evangelistic work in the three countries named, and indeed the whole book bears traces of his recent tours in the Oriental Universities. We commend it to our readers.—E. I. M. B.

Health and the Woman Movement. By CLELIA DUCK MOSHER, M.D. Published by the National Board of the Young Women's Christian Associations of the United States of America. Price 25 cents.

The address here reproduced in book form was given to a conference of officers of the Association in the United States of America. Dr. Mosher is medical adviser to women at the Leland Stanford Junior University, California, and speaks with the authority based on knowledge and experience of the difficulties which beset women as a result of changing economic conditions and the increasing strain of modern life. She deals frankly with the physical questions involved and gives valuable hints for the maintaining of a high standard of health. "The day of the type of woman who is all spirit, a burning flame, consuming her misused body, is passing," she says, "What we need are women no less fine and womanly, but with beautiful perfect bodies, a suitable receptacle for their equally beautiful souls, who look sanely out on life with steady nerves and clear vision."—G. E. B.

Handbooks on Club Work. No. 2. Published by the Federation of Working Girls' Clubs, 26, George Street, Hanover Square, London, W. Price 3d.

The first of these handbooks, dealing with the club leader, the club member, and the club was noticed in our July issue last year. The second deals with religion and the girls' club. No attempt is made to set up a uniform standard of religious teaching for such clubs, but the ultimate aim of all club work—the development of character—and the necessity of religion as a help to this, is insisted upon. Suggestions based on practical experience are given on Bible classes, evening prayers, the relation of club members to the Church, united club services, special services and missions, the religious aspect of a club holiday, foreign missions, etc. Club leaders who wish the club not merely to provide a pleasant evening once or twice a week for its members, but to make a permanent effect on their lives, will be grateful for this little book.—G. E. B.

The Artist and Religion. By LESLIE I. HUNTER. Published by Student Christian Movement, 93, Chancery Lane, London, W.C. 1915. 1s. net.

An attempt to meet the difficulties and criticisms of artists by temperament and artists by profession, and those who are offended and perplexed by organized Christianity.

The Inch Library. A set of booklets for schoolgirls:—

1. "Being Good Friends with One's Family." 10 cents.
2. "Discovering a Year." 5 cents.
3. "The Way." 5 cents.
4. "Peter of the World: A Fable on Social Service." 5 cents.
5. "Are You Triangular or Round?" 5 cents.
6. "The Difference between Feeling and Willing in a Girl's Religious Life." 5 cents.
7. "A Girl's Questions about Prayer." 5 cents.
8. "The Kingdom of our Thoughts." 5 cents.
9. "A Little Essay on Friendship." 5 cents.

The set, bound in different coloured papers in a case, 50 cents. Published by National Board, 600, Lexington Avenue, New York. 1915.

Schoolgirl Ideals. By MARION RIDER and ELIZA R. BUTLER. Published by National Board, 600, Lexington Avenue, New York. 1915. 10 cents.

A series of outlines for group discussions, on such topics as "The Schoolgirl's Sense of Honour," "A Girl's Standard of Courtesy," "Ideals of Hospitality," "Friendship," etc.

Association and General News.

AUSTRALIA.—Education for Citizenship.—"In South Australia the girls have formed a Social and Political Union for their own education as to the state of social and political maters in (1) South Australia, (2) Australia, (3) the Britsh Empire, (4) the world, with the end in view of learning how and how best to use their votes. The Union meets in Adelaide, and the secretary is Miss E. G. Walker, Dover House, Kensington Gardens, South Australia. This is, as far as we know, the first case of future voters themselves forming a league to prepare for the wise exercise of citizenship."

The Australasian League of Honour.—"A Central Council was formed in Sydney in April, 1915, to forward the League throughout Australasia. Divisional Councils have now been organized in each State, consisting of representatives of the Girls' Friendly Society, the Women's Christian Temperance Union, the Mothers' Union, the Young Women's Christian Association, the Girl Guides, Liberal and Labour Leagues, and of all the Christian Churches and the Synagogue. Any society interested in women or girls may form a branch of the League and nominate an enrolling officer, whose duty it is to bring its members into touch with educational lectures and classes relating to the war, with meetings for intercession, and with any patriotic and social work in need of helpers. The League's power of appeal to different types of girls in Australasia has been proved. One branch consists of 200 girls in a city factory, another of 83 girls and teachers in a secondary school, a third of 160 girls of varying interest in one of the suburbs.

"Whenever possible the League arranges for simple talks on the war—its causes, its progress, its leaders—and on British history. Difficulty is found in providing sufficient lecturers, and yet without some knowledge of the heroisms of the past and of the present, the word honour, the motto of the League, must remain meaningless to the girls of to-day.

"The League is also striving to touch the wrongs of our social life. The annual drink bill for the Commonwealth is 20 millions. Last year in one city there were 1,488 illegitimate births and an infant mortality of one in 14. Not Acts of Parliament, but a truer social sympathy between all classes of society will change these things. For such social sympathy there is an unique opportunity to-day, when the sons of rich and poor are fighting shoulder to shoulder in the trenches; but what advantage has been taken of it? The League of Honour is seeking to bring about this sense of unity by linking together women of all classes. Which of the patriotic societies has made any effort to organize the poorer women in patriotic service? In some city workrooms only one or two girls in a hundred know how to knit. Yet how ready the response when work is put into their hands! Who has undertaken to explain to the mothers in the crowded districts the real issues at stake in the war? Their minds are practically a blank on the subject; but their interest once aroused is keen and true."—HILDA M. LYONS, "*Australasian Intercollegian*," *May*, 1916.

CANADA.—Girls' Work.—"The growing concern on the part of Church, Sunday-school and Association workers for a more constructive programme of work for teen-age girls has led to the formation of a National Advisory Committee for Co-operation in Girls' Work. Through this medium all Protestant denominational Sunday-school Boards, the Interprovincial Sunday-school Association and the Dominion Council of the Y.W.C.A. are united in one concentrated effort to win the younger girls to Christ and to His ideals. While up to the present little has been done which could be put in tangible form, the Committee has, through interviews, conferences and a widely-distributed questionnaire, made very definite advance in gaining a

better understanding of the needs of young girls and some of the difficulties confronting leaders.

"A Bibliography on Girl Life and Problems, most helpful in its suggestiveness to leaders, has been compiled, and is now ready for distribution through the various organizations represented on the committee."

Student Department. Captain Cameron's Tour.—"The special tour of the colleges in the Maritime Provinces made recently by Captain the Rev. W. A. Cameron, of Bloor Street Baptist Church, Toronto, was most successful in every sense of the term. The attendance was satisfactory, at many meetings practically the whole student body being present; the message was most helpful and bristled with challenge; the students were deeply interested; and the campaign promises to bear much fruit in the lives of individual students and in the work of the Student Christian Associations."

"Special interest has been shown this winter by the **University of British Columbia** girls in visiting and caring for poor families. Finally the Association took a family under its charge and became responsible for its support. This work is being done in co-operation with the General Hospital in Vancouver. The Association is helping also to provide funds to send to France a Belgian family who have friends there. Moreover, books and magazines have been procured for the hospital, and certain girls go regularly to read to and visit the patients who are lonely.

"The Students of the University Young Women's Christian Association are editing a page in the magazine of the Vancouver Association."—"*The Young Women of Canada*," *March*, 1916.

"A **University of Manitoba** girl writes: 'We are especially proud of the Social Service Report. There are forty-two college girls engaged in different branches of social service work in the city. About twenty girls teach Mission Sunday-schools, and their classes vary from primary up to young men's classes. Five girls spend one day a week among the factory girls. Five or six students do friendly visiting among the homes of the mission children, while several more teach sewing and conduct choral clubs, in all of which the children are greatly interested.'"—"*The Young Women of Canada*," *April*, 1916.

ITALY.—Genoa.—"The Association in Genoa has special reason to be pleased with its Sunday meetings, which have been very well attended. The sewing classes have also been successful. Our Annual Sale of Work took place at the end of April, and in spite of many rival interests was a great success, resulting in a larger sum than usual for the Holiday Home and other branches of our work. The Holiday Home will re-open on July 1st, and we hope we may have as in former years Association members from other parts of Italy as our guests."

Perrero.—"Since the fine weather began our girls have one by one left our Thursday afternoon meetings in order to do men's work in the fields. All the same we have had a good year and hope for still better things next year. At the end of the month we shall have our little Bazaar, the fruit of our work during the past year."

Milan.—"The Foyer, which the poet, Ada Negri, has called 'The House of Peace and Purity,' has endeavoured to bring the 'home' feeling into the lives of the hard-working girls who live under its roof, and to give them something of the mother love and family joy which they are missing. The breaking of the terrible storm over Europe in 1914 has been felt also in our midst, but gradually the blanks left by the war have been filled. One result has been that the foreign element has almost entirely disappeared, and our Foyer has been 'Italianised' more and more. . . The Italian girlhood that is now knocking at our door is well worthy of all our care, and promises well for the

future of a country whose girls are so willing and able to rise to the height of the times in which they live. Every one of our thirty girls is doing something for her country, some working in hospitals, some in our 'Nest,' in which twenty soldiers' babies from two to six years of age are cared for. All are working for the soldiers themselves. The meetings of the Association have been well attended, and a monthly 'family evening' has been started, when the parents of the members are invited. These evenings have been a great success. Our missionary interest has also been kept up well, and we were able to send a thousand lire as our contribution to mission work, as a result of missionary visits and conferences, an amazing sum considering the difficulty of the times."—"*L'Alba*," *May*, 1916.

EGYPT.—Armenian Refugees at Port Said.—"One of the most encouraging facts regarding the present condition of the camp is that work has been found for practically every able-bodied man, and for those women who are not otherwise occupied in the care of infants and little children. At first the women were largely occupied in making up roughly sufficient clothing for the camp, so that they could destroy the rags they had arrived in. When this was done, it became necessary to keep the women employed, and, if possible, in a remunerative manner. An experiment in making British Army shirts has proved quite successful. At first it was considered doubtful whether the women, who are of the peasant class, would be able to do this unaccustomed work sufficiently well, but they have proved very teachable, and the quality of work they are turning out is so satisfactory that they are to be given still larger orders. The women are paid a reasonable price for their labour. So far, no regular arrangement has been made for them to pay for their own maintenance, but in future half their wages will be returnable as part payment for their food. About two hundred women are engaged in this work, and more than thirty sewing machines are in use. It is contemplated adding another score of machines as the work increases. Some of the older girls are learning to make lace and to do embroidery, and although they have not come from those neighbourhoods, like Aintab, which are celebrated for the finer kinds of Armenian embroidery, they are proving apt pupils. Large workrooms of matting and timber have been erected for the women and girls to work in, and water has been brought nearly up to the workrooms, which enables them to keep their hands clean. A marked improvement is noticeable in the appearance and methods of the girls and women since their work has been under proper organization. At first they were unmethodical and untidy, but the organizer, with her staff of Armenian assistants, has been able to work wonders in this respect.

"Another occupation which has been organized for the women is the making of small rugs out of the waste wool from Axminster carpet factories. These rugs are well made, and the colours being those of the well-known make of English carpets are soft and pleasing; but since the material has all to be brought from England the prices are those of a charity bazaar. There is no likelihood of this trade competing with the Egyptian rug and carpet industry."—"*The Star in the East*," *May*, 1916.

Cairo.—"The Student Branch in Cairo, comprising forty-four members, has recently held its first anniversary. This branch is divided into two sections, one for older girls in school and for those who have recently left, meeting three times a week for Bible study, drilling, instruction in sick nursing or English composition, and the other for teachers meeting fortnightly, when such subjects as 'The Problem of the Class Leader,' 'The Great War,' 'How to Interest Children in English Literature,' are discussed. These meetings are attended by thirty to forty young Arabic-speaking teachers, and lively discussions often follow. A committee has been formed by the girls themselves for visiting absent members."

Alexandria.—"Association work has been started amongst the students and teachers of the American and Scotch schools. A course of lectures on sick nursing has been followed with the greatest interest, the subject being entirely new to some of them. During the summer occasional meetings were held on the beach. On one of these days Miss Cay, our own missionary, fascinated the girls by her talk on village work, the result being that preparations are being made for a small sale of work on her behalf shortly.

"The importance of this new development of Y.W.C.A. work in Egypt is great. Year by year numbers of Arabic-speaking Christian girls are passing out of the schools, some Christians in name only, but many with a real desire, quickened by the influence of the Mission School, to serve Christ as their Master and give themselves in service for others. Too often, after the period of school life has been left behind, this inspiration becomes a thing of the past; the home life is cramped, intellectual and spiritual progress difficult, work for others little encouraged, and so the girl slips back into a life lived at a dead level, and the flame which might have been quickened into a living fire dies out. It is at the crucial moment of leaving school that the great opportunity comes to the Y.W.C.A.—to meet these young girls on the threshold of their new life and assist in the further development, intellectual, physical and moral, which will help them to become leaders of their generation, leaveners of the life of the women of Egypt.

"One of the subjects at present under discussion is the publication of a good, high-toned magazine, to be written partly in English, partly in Arabic. By this means thousands of well-educated Moslems, Copts, and Syrian girls will be reached, students at schools, ex-students with but little to do, young mothers in the home, young teachers in the schools and in lonely positions in the villages. The magazine will not only stimulate the readers to think, but may prove to be a bond of union between these races, as yet so far apart."—*From a recent Report of the Egyptian General Council.*

Mohammedan Children at Sunday-school.—"Throughout Egypt each of the three missions—the Church Missionary Society, the Egypt General Mission, and the American Mission have established Sunday-schools in connection with the churches, not only in the city centres but practically in every village where evangelical work has been commenced. Thus the churches founded through the American Mission have now very nearly 300 Sunday-schools, and among these pupils, numbering 16,000, there are some hundreds of Mohammedans. In the day-schools there are a large number of Mohammedans who may, without much difficulty, be enlisted in the Sunday-school classes, and who are steadily taking more and more interest in the study of the Bible. In addition to this established work, which has been very largely among people of the Coptic race, and has not as yet made any great entrance into the purely Mohammedan communities, there are in several centres Sunday-schools which have been opened especially for Mohammedan children. For example, in the Mahmasha district in Cairo, a neighbourhood so purely Mohammedan that in the Government schools which I recently visited I found 100 per cent. of the pupils, both boys and girls, Mohammedan, Mrs. Zwemer, and some of the Egyptian young women who are helping her, have a Sunday morning session, where the children from the neighbouring houses and from the street have been influenced. Although this work has begun very recently, there are already from 60 to 70 boys and girls attending, and a number of the fathers and mothers come in to listen. Sometimes Dr. Zwemer preaches at the close of the Sunday-school, and 95 to a 100 people sometimes gather for that service. The important fact is that practically all of these are Moslems."—"*Blessed be Egypt*," *April*, 1916.

GREAT BRITAIN.—Recognition of Women Workers.—"The 3rd of May marked an epoch in the history of women workers in the Church of

England. Those most closely in touch with such workers have felt for long that they should be publicly recognized and given an honourable status in the organization of the Church, and that the lack of such recognition and status has been a factor in keeping many cultivated and devoted women from engaging in this particular work. Accordingly, in 1914 the Bishop of London appointed a Diocesan Board of Women's Work to 'organize the work of trained and educated women' and to deal with other problems of a like nature. As a result of the Board's deliberations, it was arranged that a public service for the recognition of women workers should be held in St. Paul's Cathedral, at which a definite commission should be given by the Bishop to such women workers as had received two years' or one year's training (according to their status) in a recognized institution.

"The Recognition Service took place at 5.30 p.m. the 3rd of May, under the dome of St. Paul's Cathedral. There were 84 candidates, including 18 who received the 'A' certificate for workers with two years' training (10 of these were Mildmay deaconesses); and 66 who received the 'B' certificate for workers with one year's training; these latter came principally from the Church Army and from Ranyard House (the London Bible-women and Nurses Mission). A large gathering of friends and sympathisers was present. Besides the Bishop of London, a number of clergy (including the Warden of Mildmay) sat robed in the choir. These clergy mainly represented the parishes in which the candidates are working."—"*Service for the King*," *June*, 1916.

GERMANY.—L'Œuvre des Gares en Allemagne.—"La secrétaire dévouée de cette œuvre, Mlle. Thédora Reineck, a entrepris en 1915 une tournée dans les différents postes de la 'Deutsche Bahnhofsmission' et publie dans son 17me rapport des détails intéressants sur ce long voyage, ainsi que sur l'activité des divers groupes de l'Œuvre des Gares. En voici quelques extraits:

A Cologne, dans l'année écoulée, 384 jeunes filles, femmes et enfants, furent receuillis dans les Homes de cette ville par les soins des Agentes. En outre plus le 300 recherches furent faites pour venir en aide à des femmes et jeunes filles malades ou sans resources, et 45 jeunes filles furent placées, non sans démarches nombreuses à faire. Les Agentes eurent aussi à s'occuper de 103 enfants voyageant seuls et de 100 petits enfants et bébés auxquels les soins les plus indispensables furent donnés à leur passage en gare avec leurs mères, reconnaissantes du secours reçu.

A Stuttgart, l'Œuvre des Gares, d'avril à septembre, vint en aide à 520 personnes, dont 86 trouvèrent abri dans les Homes protestants, et 30 dans les Homes catholiques. Parmi les nombreux arrivants à la gare se trouva un jeune Brésilien de 13 ans, voyageant seul, qui reçut un si bon accueil de l'Agente de la gare qu'il aurait préféré rester aupres d'elle, plutôt que de continuer son long voyage."—"*Le Journal du Bien Public*," *Mars*, 1916.

Rural Continuation Schools.—"The *Frauenfrage* contains an article on rural continuation schools for women, by Gertrud Buetz, in which the writer draws attention to the inadequate educational advantages for women and girls in the country, compared with the far greater facilities offered in the towns, and to the urgent need at present of increasing all means of higher education in the country, with a view to attracting women to rural life, especially the many widows with children who will otherwise prefer the town for their children, in spite of the much greater expenses.

The war will be followed by a time of unemployment in trade and industry. Government orders for the Army will fall off, and at the same time the men from the front will swarm back into industry. Agriculture, on the other hand, will require fresh hands to take the place of the foreigners who are now forbidden to take part in it, and whose places can well be taken by women. Colonies of soldiers' wives have been instituted on a co-operative basis, and are

very successful, and similar settlements are started for soldiers who can no longer follow their former occupations. Fruit and poultry, cattle and dairy, vegetable and market gardening, seed farming, offer good openings for women, and also the cognate industries of drying and bottling fruit and vegetables, and sugar and starch factories. At present there are in rural districts agricultural continuation and housekeeping schools. Since the war the appreciation for housekeeping schools has led to an increased demand, and in Prussia there were last August 500 teachers of housekeeping in rural districts. The situation of the continuation schools is less favourable. . . . .

Great opposition is shown to the proposals to make them obligatory for girls, because the employer does not wish to spare them from work. There are a large number of schools for agriculture, gardening, fruit farming, dairy and poultry farming, including excellent schools for women, but they are private ventures too dear for small purses. The war will, it is hoped, stir the authorities to make better provision for the agricultural training of women and girls."—"*Jus Suffragii*," *May*, 1916.

Admission of Women to the Hotel Institute in Düsseldorf.—"A new form of training is now open to women. In April, for the first time, women will be admitted on an equal footing with men to the hotel training institute in Düsseldorf. The institute is a municipal undertaking, and was opened in the autumn of 1914. It is in the nature of a college, and candidates for training must have passed through their secondary school training, and be qualified for one year's military service (instead of three years). Women may be admitted if they have been through the full course in a Lyceum and had two years' training in hotel business, and must be over eighteen years of age. The training is a very full and broad one. Lectures are given on commerce and labour, technical instruction is given in machinery, electricity, the production of textiles, metals, china and glass, and all the material and equipment used in hotels. Food values are studied in the chemical laboratory. General education is included, and courses given in German literature, the history of art, hygiene, modern languages, etc. Visits are paid to factories, laundries, slaughter-houses, disinfecting stations, and to first-class hotels. Up to the present, out of the two or three thousand persons employed in hotels, women have only filled the subordinate posts. This training will fit them for well-paid, responsible positions. Experienced older women will be admitted to the training."

Protective Laws for Women.—"The February number of *Frauenbewegung* drew attention to the debate in the Reichstag on measures to be taken for the care of women and children, on diminished birth-rate, infant mortality, etc. Demands were made for greater care of expectant mothers, better education, and protective measures for women engaged in industry, as women's labour is increasing, even in the heaviest industries. It was declared that only in the rarest cases must departures from the Factory Acts be allowed, and, above all, the eight-hour day should be enforced in heavy trades."—"*Jus Suffragii*," *April*, 1916.

Deutschland.—„Der Evangelische Verband zur Pflege der weiblichen Jugend Deutschlands hatte die evangelischen Frauenschulen Deutschlands eingeladen und für die aus ihnen hervorgegangenen Jugendpflegerinnen einen achttägigen Lehrgang in Tambach in Thüringen veranstaltet. Ungefähr 60 Teilnehmerinnen waren dazu gekommen, die sich aus den Schulen Berlin: Frauenschule der Inneren Mission und Frauenschule des Paul Gerhard-Stifts, Hannover, Elberfeld, Pelpow, Stuttgart, zusammensetzten. Mit grosser Erwartung fuhren wir hinauf nach Tambach. In Gotha schon das fröhliche Zusammentreffen mit vielen, die man lange nicht gesehen und die man unerwartet traf, neues Kennenlernen, der Kreis wurde immer grösser.

„Die erste Stunde des Morgens brachte uns in der Bibelbesprechung das Schönste und Höchste, den Grund und das Ziel unserer Arbeit, führte uns an

die Quelle der Kraft, tiefer hinein in die Erkenntnis Jesu Christi. In der zweiten Stunde des ersten Morgens zeigte Pastor Thiele die schöne Aufgabe der Jugendpflege. Die Schwere der Beantwortung in der Arbeit an lebendigen Seelen, aber auch die innere Kraft die wir im Gebet, besonders in der Fürbitte finden. Daran anschliessend wurde uns die Notwendigkeit unserer Weiterbildung als Mensch, als Berufsarbeiterin der Inneren Mission, als Jugendpflegerin, in der religiösen Erkenntnis, als sittlicher Charakter. An die Vorträge selbst schloss sich stets eine lebhafte Besprechung an. Um 12 Uhr ging es dann, nach kurzem Frühstück, hinaus in die schöne Natur. . . . Nach kurzer Ruhezeit, hörten wir die Nachmittagsvorträge, die mitten hinein führten in die praktischen Aufgaben unseres Berufs und reiche Anregungen uns mitgaben. Wenn es einem dabei auch bange werden konnte vor der Vieltätigkeit, Verantwortung und Schwere der Aufgaben, so wurde man doch auch mit neuer Freudigkeit ausgerüstet, und Wege und Mittel wurden gezeigt. Sehr schön war es für uns so jung in der Arbeit Stehende auch viele erfahrene Jugendpflegerinnen kennen zu lernen, deren Urteil und Ansichten zu hören und von den Verhältnissen in anderen Gegenden zu erfahren.

„Die Abende waren teils noch Vorträgen und Besprechungen, teils der Geselligkeit und Sonderversammlungen, gewidmet. Am Sonntag beteiligten wir uns am Gemeindegottesdienst, in dem Pastor Schlegel-Berlin die Predigt hielt. Am Nachmittag war die Jahresversammlung des Bundes der Klubs für junge Mädchen und für die daran beteiligten ein grösserer Ausflug nach Friedrichroda bei herrlich klarem Winterwetter. Am Abend fand ein sehr hübscher Gemeindeabend statt.

„Zu schnell war die Abschiedsstunde gekommen. Es waren Hohenstunden in grösster Bedeutung, die wir in Tamworth haben durften, Stunden der Gemeinschaft, in der Freude der Gemeinschaft, eine Zeit des reichen Segens." —A. Vogel, „*Fürsorge der Weiblichen Jugend*," *März*, 1916.

The War and Education.—" Professor Frederik Förster, of Munich in a lecture in Vienna on the educational handling of the war, said :—' We must begin at once to prepare our children for the future co-operation of the nations. The most painful and the worst feature of the world-war is the flood of hatred which drowns all the relations uniting the nations. It seems to me of the greatest importance to keep our children who have not to fight, free from the brutalising effects of this national hatred, from the brutalising effects of this one-sided judgment, of this windbag condemnation of whole nations. I would draw on the blackboard with chalk a broken-down railway bridge, as they are blown up now in war, and by its side I would show the engineers repairing such a bridge. I would say to the children, that is your task. In the future you must build up the bridges between the peoples. I think that, in education, justice to the enemy is of the greatest importance, and to teach the children to repeat no slander or unfair judgments of their opponents. In my family I would never allow nasty, unfair jokes. There is no better discipline than the exercise of fair-play towards opponents. And do not glory in the war, or forget what it destroys in moral power—that it is a terrible blood guilt, which has brought inexpressible suffering to the nations. Children should be encouraged to redeem the world-guilt and the human soul.' "—"*Jus Suffragii*," *January*, 1916.

SWEDEN.—" Her Sifrid brought forward a motion in Parliament dealing with the need of systematic instruction in **domestic economy and housecraft in schools.** He contended that the vestries should be empowered to decide in their respective parishes whether such instruction should be compulsorily included in the school curriculum. The motion was rejected on March 15th, but all the speakers emphasized the importance of courses on domestic economy and housecraft, and only rejected Her Sifrid's motion

on the ground that the question is already under consideration. The Governmental Education Board has proposed that these courses shall be given in the continuation schools, and it is hoped that the proposal will be accepted by the Government and Parliament."—"*Rostratt for Kvinnor.*"

"The desirability of an all-round domestic training for women is a much-discussed question. The Moderate Women's Societies advocate a three months' compulsory training after school age, and the Social Board proposes that Parliament shall make a special experimental grant for 1917, a part of which shall be used for the establishment of schools of domestic economy in industrial centres so as to enable pupils of the poorer classes to benefit by this training, certain of the courses to be arranged at hours which make it possible for women who are engaged in work to attend voluntarily. This proposal is supported by the Socialist women, as they consider that compulsory training would press hardly on those girls who have to earn their living as soon as they leave school."—"*Jus Suffragii*," *May*, 1916.

MALTA.—In a recent letter Miss Geoghegan writes:—"My usual free time is two hours off in the day and some times one half-day a week. In April I got up a concert here for the wounded, which was a very great success. It was instead of a 'social' for the girls. We gave the men refreshments and smokes, and about ninety were able to come. They said afterwards they never had a more enjoyable evening. We got considerable financial help from the Sisters and V.A.D.s here, otherwise I would not have been able to collect sufficient money from our few Young Women's Christian Association members. Most of the members came over at 3 p.m., and helped get the refreshments ready. We gave also some little extra luxury to the few men who were too ill to be moved. This month we had our annual picnic, and invited some of the Sisters and V.A.D.s in return for their help. Seven of them came and greatly enjoyed their afternoon in the country."

LES HOMES SUISSES.—"La grande préoccupation du Home suisse à **Vienne**, a été, en cette année si difficile de 1915, le renchérissement général et constamment progressif de toutes les choses nécessaires à la vie. Aussi la directrice du Home s'est-elle posé plus d'une fois cette question angoissante: 'Que mangerons-nous?'

"Cependant, grâce aux dons de généreux bienfaiteurs—citons en particulier les maisons Nestlé et Kohler—le Home a pu continuer son œuvre durant l'année entière.

"En 1915, 619 personnes ont séjourné au Home suisse de Vienne: 348 Suissesses, 190 Autrichiennes, 18 Allemandes, 54 Françaises et 9 de nationalités diverses. Le nombre des journées gratuites a été de 562.

Budapest.—Ici, les mêmes difficultés se sont presentées. Si le Comité a pu refuser l'offre faite par la directrice d'une réduction de son traitement, il a dû cependant, faute de ressources suffisantes et contre ses principes, fermer la maison pendant les mois de juillet et août. Mais à Budapest comme à Vienne, le secours est arrivé au moment voulu. Des donateurs nouveaux se sont trouvés, certains anciens ont doublé leur cotisation; les maisons Suchard, Kohler et Nestlé ont fait parvenir gratuitement du cacao et du lait condensé. 267 personnes ont sejourné dans ce Home en 1915: 102 Suissesses, 56 Françaises, 54 Austro-Hongroises, 26 Allemandes, 21 Anglaises, 8 de nationalités diverses, 51 personnes ont été reçues gratuitement pendant 152 journées.

"A **Madrid**, le Home a conservé son caractère international et a pu continuer son activité, en dépit de bien des difficultés. Son œuvre est, si possible, plus nécessaire que jamais. Le nombre d'hôtes reçues a été de 53 avec un total de 1867 journées; plusieurs personnes ont séjourné au Home à différentes reprises; d'autres, des réfugiées, y ont passé plusieurs mois."—"*Journal du Bien Public*," *Avril*, 1916.

SOUTH AMERICA.—Montevideo.—"My summer holiday was spent during January in Montevideo, one night's trip on the Rio de la Platte from Buenos Aires. November is the month of roses, and but few were left in the beautiful parks. Here the streets are quiet, and people are not in such a hurry as in money-getting, pleasure-loving Buenos Aires. The old-fashioned doors and quaint iron gates lead into tiled patios or courts full of ferns and palms and orange trees and—peace.

"On the streets of the city one sees huge wagons drawn by three horses abreast, and the postman delivers his mail from bags hung on either side of the horse he rides. But along the shore I saw 'the most fashionable seaside resort on the South Atlantic Coast.' Here there was nothing to remind us that this was South instead of North America.

"The only playgrounds in all South America are in this city, shaded by great eucalyptus trees and fitted up in most modern style.

"The largest establishment employing girls is the meat-packing establishment of Swift & Company, where from 200 to 300 work.

"The city with its 400,000 people is an untouched field. When will a secretary be sent?"—Miss PERSIS M. BREED in "*The Association Monthly*," *May*, 1916.

Les Amies de la jeune fille de Montevideo.—"Quoique notre groupe soit encore bien petit, nous sommes quelques Amies dévouées sur lesquelles vous pouvez compter. Nous commençons à être connues au port, car à différentes reprises, nous avons dû faire rechercher des jeunes filles qui débarquèrent avant que nous eussions reçu les lettres nous annonçant leur arrivée. . . .

"A la suite des mesures prises, il y a deux ans, par la police de Buenos-Aires pour expulser de cette ville les trafiquants, nous en avons eu ici une quantité. Ils mettent naturellement en œuvre tous les moyens possibles pour faire des victimes."—"*Le Journal du Bien Public*," *Mars*, 1916.

MEXICO.—A **congress of 700 women** has recently been held in Merida, Mexico. This is the first time that such a gathering has taken place in the Republic, and it was held with the encouragement of the Government. The delegates discussed questions dealing with the improvement of woman's condition in Mexico. Animated speeches were made, which aroused great interest.

UNITED STATES.—Following upon the notes about the Young Women's Christian Association among Coloured Women in American cities given in the April number of the "QUARTERLY," it is interesting to learn that the first **Conference for Coloured Students** to be held under the auspices of the National Board was to meet at Spelman Seminary, Atlanta, Georgia, May 26-June 5. "We are fortunate in being able to use these beautiful grounds just after the school commenced. The usual conference programme is being arranged. Each day will open with an assembly hour of fifteen minutes. This will be followed by the Bible study hour, an hour for the discussion of missionary and social topics, and an hour for technical work. The afternoons will be given to recreation, and the evenings to platform meetings. The National Board secretaries to be present will be Miss Bowles, Miss Pinyon, Miss Condé and Miss Cutler. In planning for this conference, it is our hope that the lives of these students, who for the first time are going to be able to share all the joys and inspiration that come through attendance at a summer conference, may be made richer and fuller as have the lives of so many thousands of other girls throughout the country during the past twenty-five years."—"*Association Monthly*," *May*, 1916.

New Cafeteria in New York City.—Down in the centre of the shopping district of New York City, where fully 50,000 women are employed in industry alone, the National Board has established its new cafeteria. The same staff of managers who directed the cafeteria in the National Board Building at the Panama Exposition have this in charge.

In undertaking this, the National Board has, as has already been announced, two purposes in mind: to help to solve the difficult problems of the local cafeterias by establishing this as a model, and to give supplementary training and practical experience to candidates for cafeteria directorships in local Associations. It is also expected to be a distributing centre for information about local and national Association work.

Club for Girls in Domestic Work.—"The Grand Rapids, Michigan, Association has a most successful club for girls employed in homes, starting with a series of thimble parties to which were invited the maids employed in the homes of the board ladies. It was found possible after a year of informal gatherings to organize into a club, meeting twice monthly, taking the name 'The Willing Workers.' Their stated purpose is to promote a feeling of friendliness and mutual helpfulness, especially to girls away from home, and to elevate the standards of womanhood. They are living out their purpose for the membership has increased to eighty, and many other girls are on the calling list. They are invited to the parties of the club and without doubt will become members. No group of girls is more loyal to the various activities of the Association than this group. At the recent membership rally the club presented thirty dollars for the starting of the building fund, hoping to increase it to one hundred dollars by the time of the campaign. Two of the club girls are acting on the Employment Bureau Committee. Delegates attend the Industrial Girls' Club Council held at Dewey Lake, Michigan. Some of the girls are always in attendance at vesper services and in the educational classes. The organization is exactly the same as that of the Industrial Clubs of the city and it is under the supervision of the extension secretary, a member of the extension committee acting as patroness for the club."—"*The Association Monthly*," *May*, 1916.

Work among Immigrant Women.—"The National Americanization Committee is enlisting the co-operation of women's clubs and organizations in the work of Americanizing the foreign-born residents, and especially the foreign-born women in their communities. The immigrant woman has hitherto been a neglected factor in our civilization; little notice is taken of the degree to which she becomes assimilated, slight provision is made for her instruction, she is not thought of in connection with citizenship, and her needs and interests receive but scanty consideration in the development of our communities. For these reasons Americanization work among immigrant women is a particularly fitting subject for the attention of women's organizations. Women's clubs can do much to educate public sentiment, to influence boards of education, boards of health, housing committees, and society at large to remedy long-standing neglect on the part of the community."—"*Immigrants in America Review*."

RANGOON.—"It is a long time since you had news of the work here, wrote Miss Casswell recently, but we have been very busy lately, and our time being very full the days pass by quickly.

"In December we had a camp for girls from the 30th to January 6th. There were about 14 girls able to go out. We had the same delightful bungalow as last time, overlooking the large lake, kindly lent us, and we believe it was a time of very real blessing. It was not quite as large as we expected—it is a difficult time for many to get away. We must have it then because it is holiday time, and then it is the best weather for that part. It is hot in the hot

weather, but delightful in December and January. There was a great deal of work in preparation; there is no rail and the distance is seven miles, and as the house is only partly furnished it meant taking out quite a number of things—camp beds, baby organ, crockery, etc. One of the firms lent us their large motor gharry, which was a great help and saved a good deal of expense. . . .

"Every morning a Bible reading was given by different speakers, methods of Bible study, etc. Then came breakfast, after which a good practical talk was given on various subjects by different speakers, such as 'How to prepare for home life,' etc. The rest of the day was given up to quiet rest and recreation with a platform meeting after dinner.

"The girls are taking great interest in a sweeper village about three-and-a-half miles out of Rangoon, and noonday service is held every Sunday, the work is here and we have been asked to supply the Sunday speakers. We hope to get a deeper missionary spirit, and we hope some may be able to do some definite work here. Miss Hughes took a great interest in the work before she left. The village consists of two rows of very inconspicuous houses made of corrugated iron, on piles, known as 'Drivers' Lines.'

"They are inhabited by Telugu sweepers engaged in the Conservancy Department, all natives of South India, where in a mass movement towards Christianity a few years ago they put themselves under Christian instruction. Some two years ago they came over to Burma, and settling in that spot soon realized that they were cut off from their fellow Telugus by their profession of Christianity. They put their heads together and decided to put by, from their scanty earnings of *R.* 10 a month, sufficient money to build a prayer room. What impresses the onlooker from home is their desperate earnestness, which characterizes all their worship. We take a band of girls out each Sunday, who are most interested, and we trust in time they will be able to take some definite part in the meeting themselves."

INDIA.—The Education of Indian Girls.—"The Government of India has issued a circular to Provincial Governments asking for information regarding the spread of female education and for suggestions to secure its further development. We are glad public attention is being called to this subject, for we are persuaded that India will never make real progress till the women are sufficiently educated to know the state of the country and to take their part in religious, social, sanitary and other reforms. The great difficulties in the way are the general apathy of the people regarding the education of women and the absolute lack of definite ideas as to what the people wish their girls to learn. . . The first thing needed is that parents who desire their girls to be educated should have some conception of what they wish them to learn. When suggestions are made they are frequently impracticable. We should like Indian parents seriously to consider the education of their girls and suggest a plan that is both useful and practicable. The Government of India is evidently desirous of knowing the facts and giving what help it can.

"We hold that a special curriculum should be drawn up for girls' schools, and that local circumstances should determine to some extent what subjects should be taught. As far as elementary education is concerned there must be much common to the education of both boys and girls, but as the Indian girl has for the present to look to the home as her sphere of service, even the primary education of girls should be so carried out that the girl will be able to make her home more sanitary, more comfortable, more pure, and a place where all the family delights to be. This has never been adequately discussed, for, as a rule, the requirements of Government and public examinations determine the curriculum of the girls' school, to the great detriment of what the education of the girl really should be.

"Another reason for the slow progress of female education is the lack of suitable women teachers. Efforts are being made to train women for the

teaching profession, but these need to be multiplied a hundredfold. We are not sure that the training given in normal schools is of the right kind. Governments have laid down certain regulations and prescribed certain examinations, but these are frequently more theoretical than practical, more western than eastern. Curricula suitable for girls' schools should be carefully thought out, and then women should be trained to teach the subjects required. Till the course of learning for girls is laid down, the training of the women teachers must be largely unpractical. . . .

"As to higher education and the establishment of a university for women there has been much discussion of late, because of Professor Karve's efforts to arouse his countrymen to found a university for women where education should be given chiefly in the vernacular. We need well educated Indian women, but if they are to be confined by social custom to their homes, we doubt the advisability of spending much effort on higher education. If it will emancipate the Indian women and make them fit to enter the society of both sexes, then let us have as much of it as we can secure. The craving for university distinction is not altogether healthy. We desire the formulation of a curriculum that is practicable for Indian girls and women from the elementary school to the university, and the training of women to teach these pupils and fit them for their life's work."—"*The Harvest Field*," *May*, 1916.

Madras Student Camp.—"The fifth Annual Student Conference was held this year in Madras from March 31st to April 4th. The Women's Christian College, with its large and beautiful grounds and quiet neighbourhood was selected as the best place available for the Conference. There were 55 of us in residence, including 11 leaders and about 30 more delegates came in for all the sessions day by day. There were feelings of unity and friendliness and it was a time of real happiness to us all.

"The Conference was opened by Mrs. Whitehead, the President of the Association in Madras . . . The general subject of the evening meetings was 'Saints of God.' The subject for the first evening was 'Called to be saints,' when the Rev. Langdale Smith spoke of what it meant to be a saint. The Rev. Neil Meldrum, on the second day, dwelt on the words, 'As He which called you is holy.' At the Sunday meeting Deaconess Creighton spoke on the strenuous striving of a saint, having as her subject 'Not without dust and heat.' On Monday the Rev. J. S. M. Hooper had for the subject of his address the words, 'Sanctified for the Master's use.' He said that more than our doing service for Christ, more than our *being useful*, it meant that we were *to be used* by the Master, kept sanctified, that He might use us. The closing meeting was addressed by the Rev. W. Meston. He spoke on 'Fellow citizens with the saints,' dwelling on the glorious privilege of being a citizen of the City of God, and also on its immense responsibilities . . . Every evening leaflets were distributed among the delegates, containing a passage from the Bible and a short prayer for the next day's morning watch, so that during the Conference our thoughts might dwell on the same subject."—"*The Young Women of India and Ceylon*," *May*, 1916.

Industrial Commission for India.—"Government have at last appointed a Commission to inquire into the industrial possibilities of India, and to make suggestions as to the measures that may be taken to promote the industries of the country. Chambers of Commerce, European and Indian, will, of course, place their views before the Commission, and the opinions of people interested in the Swadeshi industries will be recorded in due course. . .

"During the last few years numerous industries have been started throughout the country, some of which have succeeded but many of which have come to grief. If we take the Deccan alone, it will be found that the past twenty-five years have witnessed the birth and the disappearance of many factories, small and large, and it will be an extremely interesting and

profitable study to discover to what causes the success and failure is due. To take only a few instances: there are the Reay Paper Mills, Talegaon Glass Factory, the Hanuman Sugar Works, Kirloskar Brothers' Works, the metal and cutlery, and the umbrella, and the button factories in Poona and outside, the match factories at Karad and Belgaum, and the hand-loom weaving factories at various places. Many of these factories are going concerns to-day, but a very large number have failed. The manufacture of a large number of articles which are imported in considerable quantities from abroad has been attempted, and has met with varying success. What are the causes of our failure? Is it the lack of adequate capital, or scientific knowledge, or business capacity, or of commercial honesty? Or is it the want of certain facilities which the Government may well grant, but in the absence of which it is not possible to carry on new industries with success? Is there sufficient demand for articles of Swadeshi manufacture, and are satisfactory arrangements made for cultivating a market? Such questions must be asked and facts carefully collected."—PROFESSOR V. G. KALE, "*United India and Native States*," *Madras, April 20th*, 1916.

Women's Work of the London Missionary Society.—"Another important move has been the starting of a Society known as the Bhakti Samaj League of Devotion). The women who join this Society promise to render thanks to God daily for all His mercies, and especially for their redemption through Jesus Christ, and in token of their thankfulness to put aside a handful of grain as an offering for God's work. . . . It is mostly in cholam that the grain offering is made. They put their daily handful into a little black earthenware pot, and then when Sunday comes they take the pot as it is, or else tie up the grain in the end of their saris, and carry it to the school-house. In villages where there is a women's Bible-class the offering is made at that meeting instead, but in both cases it is handed over to the teacher, who sells it when sufficient has been collected and hands the proceeds over to us. When the big Harvest Festivals take place in March and April we shall hand to the women of each village a slip of paper stating the amount they have given and they will then hand it in as their special offering. We have started the Bhakti Samaj now in nearly every village."—"*The Harvest Field*," *April*, 1916.

Educational Work for Women at Delhi.—When Delhi was made the capital of India it was felt that it was not enough simply to improve the work of St. Stephen's College for men students, but that there must be some parallel scheme for the education of the daughters of Indian gentlemen. A tentative beginning was made early in 1912, and from the first the co-operation of a number of leading citizens of Delhi was secured. For three years the work was carried on in hired buildings, but it soon become necessary to secure permanent quarters. An excellent site close to the Women's Hospital has been obtained, and good buildings erected for Queen Mary's School. Every effort is to be made to bring up the girls in the best traditions of their country, and a denationalising tendency is avoided, though English forms part of their education. . . . Another important institution is the Industrial School, which has about fifty boarders. This does excellent work in elevating the girls of the poorest class morally and spiritually, and in enabling them to retain the simplicity of life and manners to which they would be accustomed in their own homes. . . The third important institution is the Victoria Girls' School for daughters of Christian parents. . . . It has a larger number of girls on its rolls than for some time past, and despite much difficulty and disappointment there is real ground for encouragement."—"*The Mission Field*," *May*, 1916.

JAPAN.—"During the year 1915 four new Student Associations were affiliated with the National Committee, making a total of twenty-four Associations, with a membership of 2,673. Besides these affiliated Associations, the Kawamata Rest Rooms for factory girls were opened by a former Yokohama

member, who keeps in touch with our national organization. The office has been trying to keep in closer touch with the Student Associations. At the suggestion of the Finance Committee, and after preliminary work at the Summer Conference, the Associations were asked to contribute 20 per cent. of their membership dues to the general work of the National Committee, and they have responded well to this request, besides making a contribution towards the salary of the Japanese National Secretary. At the time of the World's Week of Prayer they also took a special collection for the world's work. The latest reports show that there have been fifty-one voluntary Bible classes, with an enrolment of 553; six mission study classes, enrolling 208; over 300 yen was given for missionary and philanthropic purposes, and at least 100 girls were helping in twenty-six Sunday-schools, while several Associations were doing real social service in telephone offices, factories, and electric companies; more than 180 Association members had been baptized.

"The Summer Conference was held as usual, Miss Okonogi and Miss Hoshino being the leaders. One hundred and eighty-four people were present, of whom 143 were regular delegates; nineteen non-Christians were present. Of the twenty-three Associations belonging to the National Association, nineteen were represented. Girls from thirty-four schools were present, six of these schools being Government, seven private but not mission. . . . At the Conference last year especial attention was given in the Association hours to the work of the various committees, and this winter articles have been running in the magazine concerning the work of these committees. We are desirous of having these printed later as separate leaflets on Association work for the use of the Student Associations, especially for the officers and chairmen of committees."—"*The Young Women of Japan*," *March*, 1916.

"A meeting of the General Committee of the **National Evangelistic Campaign** was held in the Y.M.C.A. Hall, Kanda, Tokyo, on February 22nd last, when reports were received from the Eastern and Western sections of the Committee in regard to their work of the past year, and plans considered in regard to the work to be undertaken and the expenditure to be made during the coming year.

"The reports show that during the past year there have been held over 1,000 meetings in different parts of the Empire, from the Hokkaido in the north to the Loochoo Islands in the south. The estimated attendance at these meetings has been about 250,000, and the inquirers have numbered some 9,300."—"*The Japan Evangelist*," *April*, 1916.

After Eighteen Years.—"Dr. Robert E. Speer compares his recent visit to Japan with one made eighteen years ago, and sums up his impressions as follows:—

"Externally there are fewer changes in Japan than I had anticipated. I see no such outward changes as one sees all over our country, but inwardly there has been great change, and in nothing more than in the place and influence of Christianity. Eighteen years ago, when I was here, audiences were small, and the Government schools were closed to Christianity, the churches were shabby, and forms of worship ragged, and the temper of the nation was distinctly anti-Christian. Now great congregations come and hear the preaching. Worship has grown far more fervent. The nation openly confesses its need of religion. I wish you could have seen the eager faces of the students, or looked at that great gathering of attentive men in Osaka, and heard old Mr. Morimura, the millionaire business man from Tokyo, speak to them of the nation's moral needs, which could only be met by faith in God. We have been greatly impressed also with the strength and ability of the best Japanese pastors. Mr. Fujimoto, who interpreted for me in Osaka, is a man after one's own heart, eager, glowing, vigorous, and instantly responsive to the deeper notes."—"*Japan Evangelist*," *December*, 1915.

SOUTH AFRICA.—"Our **Young Women's Christian Association Native work** has made progress in several directions, especially in Natal. Last May I made a tour of several weeks in that Province, where we were able to start branches in new centres. My first visit was to the Gordon Memorial Mission, thirty-six miles from Dundee, where Mrs. Brebner had founded a Young Women's Christian Association three or four years ago. . . The Secretary occupies herself principally with the women, while Miss Paterson works among the girls. They encourage every member to do something—by evangelizing, visiting the sick, helping each other in their difficulties. A series of reports told us of all this, and it was inspiring to listen and feel that these members, often from heathen homes and centres, are keeping their light bright and trying to lead others by personal contact, in meetings, or in family worship, to the light they themselves possess. Pray for these Zulu girls and women that they may be kept from all evil in the darkness of heathenism that still exists about them.

"On my return I had meetings in Ladysmith, which were organized by the native pastor. Here I had an opportunity of explaining the object of our Young Women's Christian Association, and some weeks later I was able to go there again and help in the founding of quite a large branch. A branch had already started at Kalabasi, and it was settled that this should become a branch of the Ladysmith work. This will give Ladysmith a large membership, and since the town is not a small one we hope will prove the beginning of a large and influential work among the girls and women there.

"In Pietermaritzburg I had informal meetings with the women and girls. Several lady friends interested in our work were present, and we hope that, with their Christian sympathy, the work will soon be started, and a strong branch be the centre of much help to the girls of the city and district.

"A visit to Impolweni (where there is a branch with fifty members) was the first of a series to the large institutions of Natal. It was pleasant to see all the missionary effort put forth in Natal for the education of the Zulu girls. It was a great privilege to visit three schools of the American Board (Inanda, Amanzimtote and Umzumbi) as well as Fairview (American Free Methodist). At Inanda we were able to begin with a membership of twenty. We were also able to found a branch in the congregation with twenty-six girls and women. From Inanda I went on to Amanzimtote, where the American Board has a large Normal School for young men and women. Here I was able to speak to the girls in English, as they understood me perfectly.

"The next morning I was once more on the road to Umzumbi. It is a beautiful spot, called 'Happy Home,' and certainly the faces of the girls seem to give point and meaning to the name of the Station. Thence I had four hours' ride on horseback to Fairview, where I was received with the greatest cordiality. At all these three last places I had many opportunities of speaking to the girls, and we hope that ultimately branches of our Young Women's Christian Association will be formed.

"In Durban and Pietermaritzburg I paid visits to the Native Women's Hostels. These are principally the result of the work of the Municipalities, but they have been placed in the hands of two devoted missionary ladies. Girls going for work or for visiting into the town have these hostels to lodge in, and it is here that influence is exerted upon them for good."—Miss E. Keck, "*The Bi-Monthly Record*," *March*, 1916.

The League of Honour.—"Amongst the most interesting movements started by women workers to meet war conditions stands the formation of the League of Honour in South Africa. This League, which was started in Capetown at the suggestion of the National Council of Women and in imitation of a similar League in England, has done good work in awakening the girls and women of South Africa to the need for sacrifice and earnest endeavour on their part as their contribution to the great war.

"The League pledge calls upon all members to uphold the honour of the Empire by prayer, purity, and temperance, and reminds the women of the Empire that while men alone can go forth to fight they have as great a fight to wage at home. So great has been the response to this call, and such excellent work has been accomplished, that a short account may prove an encouragement to further endeavour.

"The initial efforts of the Council and Executive of the League in Capetown were directed towards getting as large a number as possible to sign the pledge quoted above and so become members. Large and inspiring meetings were held, including the great patriotic mass meeting in the City Hall, meetings at Government House for the emyloyées of city firms, and smaller meetings in all the girls' schools. As a result of these the membership in Capetown now stands at 2,100. When this excellent result had been accomplished, it was felt that the members should be kept together in every way possible. Meetings for members were accordingly arranged, at which addresses were delivered, and the honour of the Empire shown to be a practical ideal. One excellent meeting of this character was the large combined schools' meeting, which was attended by girls from every school, and of which true patriotism was the keynote.

"As many of the members now began to ask for practical work to do, a new departure was decided upon. The Executive issued invitations to all its members to meet and discuss the starting of war work parties, nursing lectures and, since one of the aims of the League is prayer, intercession meetings. About 500 girls and women attended this meeting, and no less than 130 came forward and signed their names as willing to give up their Thursday evenings to work for our soldiers. At the first intercession meeting in the Young Women's Christian Association Hall every seat was taken. Such results have encouraged the League of Honour officials to feel that the labour attached to such an extensive organization has not been in vain."—"*The Bi-Monthly Record*," *March*, 1916.

Miss Hewitt arrived at the beginning of the long holiday season in **East London**, when everyone spends every available moment on the beach from early morning to late evening. She has seen the town therefore at its gayest, and her great hope is that the Young Women's Christian Association may get the co-operation of the girls in setting a much higher moral standard all round. The Young Women's Christian Association rooms have been open through the season daily from 10 till 6, and most evenings, as a few girls have continued to attend educational classes. The most flourishing and useful part of the work has been that carried on during luncheon hours, from 12 till 3. The rooms have met a great need here, and statistics show that they are becoming increasingly popular. Apart from the Rest Rooms the girls get their meals under most unsatisfactory conditions. A branch of the "League of Honour" was recently started, and addresses by Miss Hewitt on "Joan of Arc" and "Friendship between Men and Women," given in connection with it, have aroused much interest.

CHINA.—"The **Second National Secretaries' Conference** was held at Woosung Hotel, in the little town at the mouth of the Yangste-Kiang, fifteen miles from Shanghai, whither the staff went to have uninterrupted sessions. All but two of the foreign secretaries were present, and seven Chinese young women, six of whom are already secretaries—twenty-seven in all. The conference was marked by a unity of spirit, and the whole history and policy of the Association in China was carefully reviewed, and plans for the ensuing two years were made. The secretarial Association elected Miss Harriet M. Smith as president, Miss Ella MacNiel (Australia) secretary, and Miss Caroline Lee, late of the National Training School, as vice-president. During the conference the whole body adjourned to the headquarters of the

Shanghai National Association at Quinsan Road, and, despite the cold, wet day, two hundred and fifty people met in the gymnasium as guests of the China National Committee. After the conference Miss Severin and Miss Haas, Miss Sawyer and Miss Angell remained for some time in Shanghai."—"*The Association Monthly*," *May*, 1916.

Special Meetings in Girls' Schools.—Miss Ruth Paxson has kindly passed on to us some facts with regard to special meetings recently conducted by her for students in girls' schools:—"During the winter three-day meetings have been conducted in twenty-three schools. These meetings have been right in the environment of the girls' daily life, so as to guard against undue excitement or anything unnatural or external. In each meeting there has been a definite objective: two special invitations or appeals have been made; one of these was to non-Christian girls to begin living the Christian life, and the other to professing Christians to definitely purpose to win at least one other to Christ within the year. Great care was taken in the giving of the invitation. The one to non-Christians made it plain that it meant an open confession of Christ before parents and relatives in the home and before teachers and classmates in the school, and that it meant a new life all the way through and immediate active service for Christ.

"Of those who attended the meetings, 733 decided to live the Christian life. The work has been followed up in some schools to see how many have gone on to be baptized. In one instance, where there were about ninety-six decisions, in about eight months' time thirty-six had been baptized, seven of whom were in non-Christian schools. In many schools these new converts were brought immediately into a special inquiry class, and taken personally in their Bible study from the point of decision on through a course of lessons which carefully explained what real discipleship was, until they were truly prepared for baptism.

"Encouraging results have been noted in regard to those who determined to do personal work. More than 600 made this decision, and letters from different schools tell how girls have been actually winning members of their family to a Christian life.

"These meetings were not big union meetings, but efforts made specially for a certain class under a certain and definite environment. The few facts given above will indicate the possibilities of an extensive evangelistic work among the students in our girls' schools."—"*The Chinese Recorder*," *March*, 1916.